THE CHINESE RECORDER

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NEW FACES ON OLD ISSUES

EDITORIAL

New Relationships. The Revolution in China has given the Chinese nation a new place in the mind of western nations and the Chinese Church a new significance in the mind of western Christians. The door to an era of *new relationships* has opened. This is the chief result of China's Revolution up to date. No revolution ever created absolutely new values or conditions. This one, however, has plunged China into a whirlpool of reorganization. In this the Church shares.

New Thinking. The spreading awareness of these new relationships in nation and Church is putting new faces on old issues. A revolutionary light has flashed upon them. They must be rethought. The most stimulating and encouraging aspect of the life of nation and Church is that both are beginning to rethink their future. Christians in China, then, are beginning to rethink old issues in the light of a new future. That is a sign of progress. To some of these old issues with a new face we wish to call special attention. We do not offer solutions thereto. Time, patience, study and prayer alone will show the best way through them. They are corporate issues that only the slow-moving corporate Christian mind can solve.

SPIRIT AND MATTER.

The Issue. The outstanding issue in China as a whole is that between spiritual and material values: spirituality and secularism. In it China shares in an earth-wide struggle. The lure of material progress is stirring both the new government of China and her people. "People's Livelihood" and material improvement loom up in the revolutionary program. China is striving to catch up with other nations therein. Unfortunately neither the West or China make spiritual values alone or mainly the test of national progress. That visions of enlarged material prosperity should stir the people of China is inevitable. The lure gains in attractiveness against the background of the grinding poverty of the masses.

The Danger. And yet there is a danger involved that must not be blinked. The lure of material welfare, urgently needed as it is, may submerge the higher spiritual values in lower ones. China desperately needs a higher economic basis for life: but she also needs the basis of a spiritual life. In the face of this danger there are special problems for Christians. Some think the main effort of the Church should go into proclaiming the message of grace. Others believe that grace and welfare must be promoted together. The issue is, how may both be promoted together? How can the Church contribute to the enrichment of human welfare and at the same help both itself and the nation put spiritual values in control of both life and welfare? How make spiritual realities dominant in the acquisition and use of material values? How shall, in short, the gospel of welfare be joined to the Gospel of Grace? Is it not, then, up to the Church to so lead in promoting human welfare as to save by faith the human spirit? Here is a challenge to spiritual adventure!

SPIRIT AND MONEY.

Two Opinions. Another issue has to do with the influence of "foreign" money upon the spirit of Chinese Christians. It is being rediscussed earnestly and even, at times, vehemently. Much said about "foreign" money and Christian work in China makes it appear like one of those things you cannot do without and do not know what to with. For either Chinese Christians or missionaries thus to view the economic gifts of western Christians tends only to spiritual futility. Two main contrasting viewpoints are discernable. First, there are those who hold, often vigorously, that economic self-reliance is *indispensable* to Chinese Christian self-respect and spiritual growth: Chinese Christians can only be spiritual dwarfs so long as they use "foreign" money. Second, there are those who hold that

economic sharing between western and Chinese Christians is quite compatible with the spiritual vitality of both. Which is right?

Facts and Theories. The new Chinese Christian spirit of self-direction is bringing both into sharp relief. The advocates of both viewpoints are thinking more in terms of church than institutional life. We wish that this point could be cleared up. Most of the arguments on either side are theoretical rather than factual. We ought to be able to do better than this. There are enough self-reliant churches to furnish data for a comparison of the effect of their self-reliance upon their spiritual vitality with the effect of a measure of economic dependence upon the majority of churches. Are self-reliant churches always spiritually vital? What *actual* effect does "foreign" money have upon the Chinese spirit?

Is it possible that an over-emphasis may be laid on *self*-respect and *self*-support? We raise the question simply as one needing attention. One church, for instance, became so set on *self*-support that it cut out support of other more needy churches. Did that mean that self-*estimation* and self-*consideration* had severed the bond of sympathy with these needier churches? Why again is there in some quarters such an earnest Chinese Christian desire to cut loose from the mission? In a day when cooperation between Chinese and western Christians is recognized as more necessary than ever that is at least an unfortunate tendency. Missionaries and Chinese Christians must enter into a new relationship. All churches need a sympathetic attitude towards more needy churches and their western brethren. These tendencies to partial isolation are not in the right direction.

A New Approach Needed. Why, also, is it usually assumed that Chinese heads of schools, assisted by western funds, can render successful service while evangelists and pastors of churches similarly assisted cannot? Why this difference of effect from the one factor? Or assuming that western Christians must have an economic as well as a spiritual relationship to the Chinese Church what is it to be? So far as we have observed neither of the two viewpoints when practised *necessarily* results in spiritual vitality? What then are the *indispensable* conditions of spiritual vitality? Do we need a *new* approach to this old issue? Share with us the facts; we have enough opinions.

FELLOWSHIP AND ORGANIZATION.

Organizational Complexity. Christianity as brought into China from the West is complex. This historical complexity confuses rather than enthuses Chinese Christians. It is natural, therefore, that they should increasingly desire to simplify their faith. There are those who seek to formulate in simpler terms their

Christian belief. This looks not so much towards the creation of a Chinese creed as towards a focusing of faith that makes dominant personal loyalty and devotion to Christ. There is some talk of organic Christian Unity. Chinese Christian interest, however, is turning toward a freer sharing of communion and fellowship. All this finds expression in a growing tendency to a type of fellowship above that found in organizational Christianity.

Followship and Fellowship. In quite a number of places there have been attempts to found fellowship groups which often function as churches (page 551) but ignore ecclesiastical forms. Thus is emerging a real issue between organizational Christianity and a freer Christian fellowship. In connection with Christian Unity the issue appears in this form. Shall Christian Unity be approached from the sectarian top down or shall it be built from the bottom up on the basis of the emerging Chinese Christian experience? Denominations are not solving the problem in the West. Must the Chinese Christians be allowed, therefore, to approach it de novo? There are enough of these group experiments in fellowship in China to speak of them together as a movement away from ecclesiastical and sectarian Christianity towards a Christian faith which may be summed up as *followship* and *fellowship;* full following of Christ and free fellowship with him and all Christians. What do you know or think of it?

VITALIZATION OF WORSHIP.

Christian worship is also undergoing change. We hope to secure and publish later detailed accounts of some instances. In them exotic forms of worship are giving way to indigenous modes of expression. These include at times the use of lights (candles), bells and even incense. (page 551). A carefully prearranged order, which is not announced, suggests a subdued ritualism. Silence also finds its place in this worship. There are also the beginnings of a real Chinese hymnology. All this means that some Chinese Christian groups are discarding exotic forms meaningless to them and trying to express their worshipful feelings in indigenous forms that do have meaning. This movement, still in its beginnings, has started spontaneously in a number of places. It is not the fruit of propaganda. It is the fruit of Chinese Christian religious yearning. It is encouraging because it shows that the deeps of the Chinese heart are finding expression in Christian worship. Christian worship in China is passing from the imitative to the personal response stage. This movement is part of the awakening of the laity (page 550) which is one effect of the Revolution. Such self-expression in worship is an indispensable part of a vital religious experience. It shows that Christianity is really becoming indigenous in China though none of the

experiments which compose it are final and have yet to manifest themselves in the majority of Christians. What have you observed along this line?

SPIRITUAL FREEDOM.

In The Nation. Must the Christian idea of spiritual freedom broaden as Christianity becomes more world-wide? In China, at least, the question of spiritual freedom is being rethought. For perhaps the first time in China's history the nation and the Church are reaching out for it. The Church is beginning to see that it is something worth striving for, in its relations both to its own people and western churches. The Chinese people have made the question most acute for the Church in connection with the place of religious instruction and services in schools. This issue is still very much alive. In the West while spiritual freedom is recognized as the positive and intrinsic right of every individual, groups also have the negative freedom of limiting or defining what their members or those under their care may believe, teach or study. In China such group limitation on thinking has been almost absent.

Individual Freedom. In China the question is being approached almost exclusively from the viewpoint of the spiritual freedom of the individual. The right of any religious group to require exposure to particular religious influences is being challenged. This is partly due to religious indifferentism; partly due to materialistic tendencies. But that does not finally dispose of it. In addition it is assumed that the individual has a right to take advantage of educational and other facilities where and when he wishes without being required to expose himself to any religious influence unless he wishes. That is a new angle on the problem of *personal* freedom. It is, of course, complicated by the fact that many of those who urge it may, and often do, at the same time require study of the San Min Chu I, though that does not include religion. This may be one way whereby the Chinese will test out the survival value of religion (page 553) when deprived of its special privileges. Such an issue does, in any event, test the staying power of Christianity. It is one aspect of the issue of spiritual freedom in China arising in the attitude of the modern intelligentsia.

In The Church. But the issue has also a particular church aspect. Some Chinese Christian leaders have urged more spiritual freedom for the Church in its relations to western churches. And sometimes in reply western Christians leaders say, "Show us how your spiritual freedom is limited now." It is evident that while the existence of the issue is clear enough neither side has as yet so defined its view as to make it clear to the other. We cannot attempt now to define it

though what is said above throws a gleam of light on it. Western Christians do not want to restrict the freedom of the Chinese Church. Chinese Christians want to feel fully free. The issue must be clarified and cleared out of the way. Left in its present murky state it may chill the spirit of both. To clarify it both Chinese and western Christians need to answer two questions. First, What in the relationship of Chinese and western Churches tends to inhibit the freedom of the Chinese spirit? Second, What does spiritual freedom mean? These are the foci of the issue. On both we need more light. A quest of freedom is on in China. But what is the precise object of the quest? Can you talk this over with your Chinese Christians and send us in their replies as well as give your own ideas?

ADVENTUROUS THINKING.

Adventurous Issues.

"Missions" it is often said, "have been a *disturbing* factor in the world." Of course they have! What's the use of a religion that does not *disturb* people? These reinvigorated old issues show that China is in turn arousing Christians to a reconsideration of their old ways of passing on their message and influence to a nation they have "disturbed." There are probably many Christian centers where this reinvigoration of old issues is not felt. Nevertheless this rethinking movement will spread. The issues raised are crucial and vital. Such rethinking has, it is true, an element of danger. We may either dodge the rethinking or do it wrongly. But we must neither fear the danger nor dodge the difficulties. So long as sincere devotion to Christ guides this rethinking we cannot go wrong.

Adventurous Minds.

This challenge to rethinking is part of the rising modern challenge to adventurous Christian living. It is a call to heroic mental and spiritual daring. Such adventurous rethinking was part of Christ's challenge to his age. It brought him trouble. It may bring us trouble. Nevertheless those to whom the missionary has come in China are beginning to rethink his message for themselves and urging him to help them. Christians are not in the world to live easy but to live high. Such Christian rethinking is an effort to climb higher spiritually.

We have tried to outline without bias some of the reinvigorated issues. They are part of our situation. Our main purpose in so doing is to urge our readers to share their thoughts and information thereon with others. Let us gather and consider the facts. Tell us what is happening where you are. Let us together face this awakened and seeking Chinese mind in a fearless and sympathetic Christian spirit. In such a way can The Recorder fellowship help forward this urgent rethinking and help discover the corporate mind of Christians in China.

New Christian Movements in China

DJANG FANG

CAUSES OF NEW CHRISTIAN MOVEMENTS IN CHINA

FIRST, *the influence of the Nationalist Movement on the Christian Movement.* The Nationalist Movement may be divided into four periods, marked by the beginning of the movement in Canton; the establishment of the Hankow Government; the Nanking incident; and the fall of Peking.

During the first period we cannot trace any definite effect made upon the Christian Church, the reasons being, (1) that the leaders of the movement had no time to spend on anything other than thorough preparation for the northern expedition; (2) that the radical element during that time was still under the shadow of the Nationalist policy; and (3) that co-operation between Christian workers and revolutionists at Canton smoothed the way between these two groups.

The second period, following the establishment of the Hankow Government, is characterized by the destructive steps taken by the leaders. It was, however, only temporary. As I understand it, the radical element, or left wing, after the establishment of the Hankow Government, dominated the whole movement. They deliberately aimed at the destruction of religious activities, such as schools, hospitals, churches. A great many mission buildings were occupied; much personal property was looted. It perhaps did not occur to any large extent at Hankow or Wuchang, but it certainly took place in Honan, Hunan, and along the Yangtsze valley. This greatly affected the Christian Church. However, we have to realize that this destructive agency was not directed only against the Christian religion, but also against all the older standards of morality and the prestige of all the well-established institutions. When you compare the losses of the Christian religion with those of the people in general, they seem relatively small.

The third period, following the Nanking incident, marks the climax of destructive activity of the radical left wing of the party, and the hastening of the break between the two factions. The leaders of the movement realized more and more that these forces of destruction, as represented by the left wing, must be eliminated in order to accomplish their purpose, namely, that China might win an honourable place in the family in nations. Proclamations were issued for the protection of missionaries and Christian property, and the attitude towards Christianity was changed, not, however, because of any changed convictions, but as an expedient in international relations.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The fourth period, commencing with the fall of Peking, marks the beginning of national unification. During this period every phase of the new government had to be re-studied; religion certainly cannot expect to be an exception. Therefore the most important question for religious leaders to face is whether religion, especially Christianity, should have a permanent place in this new enterprise. Religious liberty is not something to be obtained by cheap means. If worthwhile it is up to Christians at large to fight for it. Methods such as yielding to, compromising with, or accommodation to the requirements of the moment under a sense of the necessity of maintaining a meagre life, do not always prove to be the heroic or successful thing to do, if we may judge from the history of religion.

The Nationalist Movement has thus influenced the Christian Movement in at least three ways: first, by destroying some of its tangible properties; stopping much organised work, and killing some of the Christians, both missionaries and Chinese; second, by strengthening the patriotic attitude of the Christians towards their own governments an attitude, which, in the past, was not very explicitly manifested; and third, by providing a stimulus, if not to Christians in general, at least to some of the Christian leaders, to study more carefully, the survival value of their faith.

Second, *the anti-religion movement; especially the anti-Christian movement*. On account of the limitation of space I am not in a position to give the causes, characteristics and results of this movement, but I would like to point out the difference between this movement and the Boxer Rebellion in its character, method and results.

So far as its character is concerned, in the Boxer Rebellion only the ignorant people (in the sense of not being educated both in general knowledge as well as in knowledge of Christianity) took active part therein, but now the best educated people of the country, directly or indirectly, take part in the anti-religion movement. The Boxer Rebellion was based upon narrow or misunderstood nationalism, but the anti-religion movement is based upon a criticism of the survival value of religion in general and the alleged superstitions and self-contradictory doctrines of Christianity in particular. The Boxer Rebellion was a politico-national movement that became a religious one; but the present movement has been a religious or intellectual one from first to last.

So far as methods are concerned, the Boxers used simply terrifying force, which they themselves were not competent to handle. The present movement is dependent on propaganda to educate the people; diplomatic methods to eliminate Christian activities; sowing of the seeds of the "anti" attitude among students by showing up the superstitions of religion in contrast to the prevailing concepts of science; and oratorical efforts

which point out the results of the Boxer Rebellion—indemnities, colonization and "unequal treaties."

So far as results are concerned, those of the Boxer Rebellion may be summarized in two ways: (a) The complete success of the foreign powers by force, and the absolute failure of the Manchu dynasty in yielding to nearly all the demands which were made of it. (b) The deep impression that was made both on the Christians who had passed through the bitter experience, and the people in general who had not taken any part in it. Christianity, as it had been transplanted from America and Europe, having passed through this trial entered upon the prosperity of the last twenty-five years. The anti-Christian movement (apart from its national aspect) cannot show such tangible results. The only one, so far as I can find out, is that it has *awakened* Christians and stimulated them to start new movements. This anti-Christian movement, to judge from the general situation has now subsided; its potentialities must not, however, be lightly disregarded.

Third, *the evacuation of the missionaries* either to the ports of Tientsin, Tsingtao, Shanghai or Hankow, and their return to their respective countries. It is outside the scope of this article to pass any judgment in this matter—whether it was a right and wise thing for our missionary friends to do at that time or not, having regard to personal choice, difference in individual cases and local conditions. I would, however, like to point out that it is one of the causes of the starting of new movements in the Chinese Church. The Church had, to a large extent, been mission-centric. Not a few of the missionaries have adapted themselves very well to the new situation, and have endeavoured to stimulate the initiative of their Chinese colleagues. They can hardly be blamed if, in view of their previous training, social heritage, individual personality and administrative necessities, they consciously or unconsciously carried out their own conception or ideals. This does not mean, as is sometimes stated, that they purposely overshadowed the initiative of their co-workers, most of whom were not equally trained, and some of whom were not trained at all.

In any event the missionaries had to leave suddenly. The work, however, built up by long and painstaking effort, was too precious to be discontinued. The only way of meeting the new situation, thus suddenly created, was to transfer temporarily the administrative functions of the missions to the Chinese. There is another aspect of this matter which is sometimes mentioned, that is, that mission funds are connected with the missionary, and that therefore the evacuation of the missionary, in some places at least, involved the cessation of mission funds.

The evacuation of the missionaries opened two opportunities for their Chinese co-workers to start their own movements. This new situation gave ample opportunity to the Chinese to show their ability

and initiative. It also gave devoted Chinese Christians a chance to take over more responsibility for Christian work.

The anti-Christian movement, the Nationalist movement and the evacuation of missionaries are the three causes which have stimulated the new Christian movements in China. There have been, for example, the movement towards the individual's awakening to his own participation in organized religion, such as Christianity; the movement towards church consciousness in the formation of Christian fellowships; the movement towards group consciousness, such as the grouping of churches either in local councils or by uniting denominational churches together, or by uniting different denominational churches in one national body; the movement towards better national and international understanding, such as the yearning for an indigenous church on the one hand and the abolition of "unequal treaties" on the other; and finally the movement towards religious consciousness, shown in the better understanding of the life of Jesus, and the desire to apply His teachings in individual and social relations. I shall develop briefly each of these points.

The individual consciousness, or the movement towards the individual Christian's awakening to his own participation in organised religion, particularly Christianity. This movement may be variously interpreted. It may mean that the individual throws over all authority in matters of doctrine, church and interpretation of Christianity. Or it may mean the gradual realization of personal significance in matters of religion. Doctrine (important as it is) is not regarded as inherited from the past with authority to back it up or as something which should be exempt from examination. This does not necessarily mean the putting of an interpretation thereon radically different from the ordinarily understood one, but simply shows that the individual's endorsement of doctrine must come from personal comprehension thereof.

Church affairs are no longer left in the hands of the pastors and evangelists only. Those churches which have, as a matter of fact, survived have done so largely because of the efforts of individual Christians, which, in some places, has proved successful. It is individual Christians who have gathered together to write proclamations interpreting Christianity, as, for instance those emanating from Soochow and Liangchow. It is individual Christians who took an active part in the organization of the indigenous—if not independent—church at Hangchow. It is individual Christians who, being disappointed by the present situation and dissatisfied with the management of their church and hopeless as to further evolution within the church, finally decided to organize a new Church at Harbin. Separation from the mission, though a painful experience, was the desire of some of the Christians in Java and Harbin. It was individual Christians who stood back of the church during the storm and stress in Honan and Hupeh. It is individual

Christians who are eager to understand better the personality of Jesus and desire better methods of deepening their own religious life and better means to serve their fellowmen profitably. Such Christians are scattered all through the country. Thus we can definitely claim that there is in the Church a movement of the individual Christian consciousness.

Movement towards church consciousness, or a tendency towards the organization of small fellowship groups in the place of regular churches. This movement is partly due to the attack, by non-Christians, on the "foreign" nature of the Christian Church in organization, adminstration and interpretation, and partly due to dissatisfaction with the services as carried on by the Church. It is very commonly remarked that the Christian Church is a "foreign" organization. In order to answer this criticism, a new emphasis must be placed on its indigenous aspects. "Most of the forms of worship," it is often said, "are superstitions or relics of the past that no longer carry signficance." In order to reform its worship and other phases of the church, avoiding at the same time, undue pressure and objections, a new fellowship has to be organized, that will draw members from their original affiliations and constitute them into a new fellowship. Since the Christian fellowship has a permanent place in the development of the religious life and discipline of the social life, Christians both in educational institutions and other walks of life are waiting enthusiastically for a reasonable form of worship or Christian fellowship which will be so well adapted to the needs of the people that it will satisfy the deep yearning of individual Christians. This desire is manifested among the students in such groups as "The Christian Fellowship of Yenching University," participated in by students outside the school but within the church; in "The Young People's Organization of Hongkong," supported by Christians in general; and "The New Christian Fellowship" in Shanghai. "The Young People's Organization" does not aim to do more than improve the social aspects of church life, but the other two groups are actually taking the place of the regular church and perform all its functions without going through the ecclesiastical processes. They maintain Sunday services, admit new members and administer baptism and Holy Communion. They have no pastor. A committee takes charge of all their business. They still follow the general outline of the old forms of worship, but add many indigenous features thereto, such as the burning of incense and candles, etc.; even using drums and bells during worship.

The movement towards group consciousness. The Church faces immense tasks which can no longer be regarded as limited to certain localities or groups. Nation-wide movements, such as that of the Nationalists and the anti-religionists, are stirring the people deeply. The Church must face these movements as a unit. If present problems are to be solved, they must be met with the united force of the whole

Church. There must, of course, be variations of expression through educational, evangelistic and medical work, and the nature, also, of the problems to be faced by different groups will differ in detail, yet no final solutions can be discovered if the work is handled piecemeal. By thus curing one part of the body only we may cause illness in another. For these and many other reasons the consciousness of Christian solidarity or group consciousness has been greatly stirred as regards Christian Unity. This has been manifested in one or another of the following three ways: union by geographical grouping; the national union of one denomination; and the union of several denominations nationally. Hunan, Fukien, Canton, Szechwan, Kwangtung, now have their provincial unions. Anglicans, Methodists and Lutherans are uniting in churches which are nation-wide. The General Assembly of the Church of Christ in China was held last October, and represented nearly one-third of the total Christian community of China, with a membership of 120,000 communicants. Within this Church there are more than one thousand missionaries, two thousand three hundred pastors and evangelistic workers, twenty-six hundred or more organized churches and other preaching places; nine colleges, more than one hundred middle schools, fifteen hundred primary schools and sixty-five thousand students. Seventeen mission bodies are united in this organization; it is also possible that other ecclesiastical families will enter this enterprise in the near future.

The movement towards national and international consciousness. The aim of the national movement and the primary object of Sun Wenism is simply the liberation of China and her people from internal militaristic control on the one hand, and foreign domination on the other. The people of China desire to unify the whole country and to break down the bondage of "unequal treaties" by the establishment of a democratic government based upon the Principles of People's Nationalism, People's Rights, and People's Livelihood all aiming at the betterment of the people by the people and ultimately for the people. These "unequal treaties" will consequently be modified or changed in the course of time. Unfortunately Christianity has been historically associated with these treaties in rather too intimate a way. In those periods when the national consciousness is weak agitation thereon is not serious. They may, therefore, under such circumstances serve in times of need as a means of protection to missionaries, Christians and even non-Christians. But when the national consciousness is strong, it objects not only to these "unequal treaties," but transfers its objection to the Church and Christians also. The Christian Church has, therefore, been charged with being an instrument used for the purpose of drugging the mind and blurring the spirit of the masses, and Christians have been charged with being the "running dogs" of foreign imperialism and capitalism. As to whether this charge is justified or not, Christians may see clearly but non-Christians

are satisfied to judge the situation from certain seemingly related facts. To meet this charge both Chinese Christians and missionaries here in China, and Chinese Christians and mission boards, have, one after the other, issued proclamations either disassociating themselves from the "unequal treaties," or urging their abolition in order to assure better understanding with those outside the Church and peace and happiness for the Chinese and missionaries within it. There was a time when the Christians all over the country expressed themselves with one accord as willing to struggle to the last in order to secure the entire removal of these "unequal treaties." It is true that, as a result of the disastrous Nanking tragedy, a considerable proportion of the missionaries affected thereby stated that their faith in the Nationalists to afford them protection without reliance on their treaty privileges had not been justified. Yet the earlier desires of Christians in China, held also by those who signed this Nanking statement, have found expression in pronouncements by some boards and missions, the Foreign Missions Conference and the Jerusalem Meeting, to the effect that Christian work in China should depend on good will and not directly or indirectly on military forces. Direct reference to the treaties does not, it is true, occur in these later pronouncements. They concentrate on that particular aspect of the treaty situation which most directly concerns the unfettered functioning of the Christian Message and ideals. Nevertheless they are a part of the rising international consciousness of Christians in China which looks towards the adjustment of China's international relationships.

The movement towards religious consciousness. This movement manifests itself not only in a desire to re-study Christianity in particular but also in a deeper inquiry into religion in general. With the scientific age have come new inventions, discoveries, modern developments of industry, and also the cry for democracy and a search for progress, prosperity and personal comfort. Religion has been either disregarded as something without any survival value at all, or displaced by the worship of the almighty dollar, aestheticism, morality, philosophy, and even the Three People's Principles. In facing this new situation, religion must submit to an examination to determine whether it has any survival value or not. In other words, whether, with the progress of science and desire for comfort, it is necessary to determine whether the human being is or is not in need of any such thing as religion. Generally speaking, every religion is obliged to submit itself to this searching examination; this movement is not limited to Christianity alone.

Wrong emphases have been placed on the secondary elements of religion so that after long practice these often successfully usurp the very seat of religion itself. For instance, the Bible, forms of worship, organization, particular interpretations of certain doctrines, have been considered explicitly or implicitly as religion. Can they, however, though

taking the place of religion, pass even a preliminary examination? In other words, if religion is to have an eternal place in the life of the individual, what kind of religion must it be? Such an enquiry should enable us to find out some standards whereby religion might qualify. On such grounds judgment may be passed as to whether this or that particular religion can fulfil spiritual requirements and survive eternally.

This religious consciousness is also expressed along another line—a deeper study of Christianity. Such movements as—"We would see Jesus"—carried on by the Y.M.C.A. and Y.W.C.A., penetrate through all the secondary things in Christianity and point straight to the personality of Jesus Christ, who is the Gospel, the Christian Message. "He is the revelation of what God is and of what man may through Him become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever unfolding revelation of the God in Whom we live and move and have our being."

The Missionary As a Neighbor

E. MARJORIE RAINEY

I REMEMBER a few years ago coming across four or five lines of verse, in which the writer declares that, pitiable as is the state of the man who finds his heart bestowed on two separate fair ladies at once, it is as nothing compared with the unfortunate condition of the man who finds he has given his heart to two countries.

I do not know what was in the writer's mind; perhaps he was merely considering the impossibility of living in both beloved countries at the same time and the difficulty of deciding which it should be. Two countries, especially two countries so widely different as England or America, or Sweden and China have their own individuality, their own atmosphere, their own genius and the persistent question is: does the alien, the immigrant, the missionary, whatever you like to call him, do best for himself and his two dear countries, by resisting the influence of the society into which he has come, or by modifying his thoughts and habits enough to bring them into line with the land of his adoption?

If I may be allowed to be personal I should prefer to discuss the matter quite concretely, and to draw frankly and largely from my own experience. I have been in China thirteen years, living all the time, save for two furloughs and visits to other parts of China, in this little city (Tingchow, Fukien) of a few ten thousands of inhabitants and engaged almost exclusively in educational work among both boys and

girls. In this place there are no women of higher education though many men have been through college. Few people are very poor or very rich but there is a fair standard of general intelligence and a quite high standard of refinement, politeness and cleanliness. The Church has but few second generation Christians in active membership and is generally small and of little account socially.

I had not been out long before I began to puzzle over this question: what influence is living in this society going to have upon me? I am conscious that, to a person of one country coming to live in another country, three courses are open: he may rigidly live his own social life unaffected by contacts with his new society, he may enter holus bolus into the fashion of life and thought around him, or he may endeavour to work out the much more difficult road of accommodation without compromization. This third path and the way it lies has been my perpetual study ever since I decided that it was the one along which, for me, Christian discipleship led. I came to this decision because of the considerations set out below.

With regard to the first course, namely, that of maintaining strictly a small island of western living in the middle of an eastern ocean, I declare it to be un-Christian, impracticable and wasteful. Un-Christian, because we cannot stand aloof from men and if we go down among them we must be receptive as well as objectively active. For if we are real lovers of men, whilst it may be granted to us to wield an influence over them, yet we too shall be affected by their point of view. So I think it was that Christ came to look at the lavish anointing of His own feet from the point of view of the woman whose bursting heart made the act imperative: and so it was, too, that He wept at Lazarus' tomb.

And I declare such an attitude to be impracticable and wasteful because it involves perpetual clash with one's environment making for loss of nervous energy and often for loss of morale when we find that we *are* being insidiously influenced by the very things we abhor.

With regard to the second course of dropping off one's own habits and plunging into the new society to form habits entirely in line with those obtaining there; this also seems to me impracticable. for most of us even at twenty-five could not so entirely alter ourselves. And it seems to me unfair to the new society also, for, after all the odds are that coming from a country with generations of Christianity to its record, we have, in our most ordinary ways of daily living, something of value to contribute to our new neighbours and we should see that it is safely handed over to them though they may for a time relegate it to the glass case of unbelievable curiosities.

It seems to me that the ideal attitude is to regard ourselves as stewards of a master who has ordered his house to be opened freely to others for their delight and instruction, and yet, expects that watch be

kept that none of its treasures are lost. For if they are lost they are lost to the owner, to the steward and more important still, to the public.

What kind of preparation, then, do we need if we are to be faithful stewards? To me the strongest temptation of my missionary life, so far as I recognize it, is to look upon my right to choose my manner of life for myself as something almost inviolable. To choose my style of life, to choose my hours of leisure, to choose my companions—in all this there is seemingly not much harm but it involves an artificial division of life into what we *will* come into contact with and what we *will not*. We wish to avoid the people and the things which worry us, pain us, offend our eyes and, perhaps, our noses. I do not mean to say we actually succeed in avoiding them—no such luck! but it is our wish and often our endeavour to avoid them and because it is impossible to do so we waste our energy in fretting and annoyance.

Then almost before we know it we are having a bell put on our front door so that it may be kept shut and only desirable callers admitted, and presently we find it pleasanter to have our sitting-room upstairs, and finally we are much more comfortable ourselves and much more affable to the few who penetrate into our fastness—and never notice how few they are nor how comfortable and little needing of our help themselves. Privacy for a certain length of time each day is, I think, an essential for healthy living and our Chinese friends often bemoan the lack of it in their own homes. It is a valuable habit which they can learn from us. Nevertheless it is not the missionary who should plan for more than the minimum essential amount of it. Our Lord could only get it some days by rising up a great while before day.

Perhaps it may be claimed that we need provision for quiet reading, that our mental life out here needs more careful attention even than at home. True, but I am going to horrify some students when I suggest that, as the proper study of mankind is man, so, apart from language study we should be temperate in our personal reading. Not only does it make us shut ourselves up but it brings us too insistently into a world of thought from which most of our daily companions and friends are excluded. It is such a pleasant world, too! How rarely does a book make us irritable and how often real people do! Moreover one can always put down a book when it is boring but one can only occasionally silence the bores. So much for our disposal of our time.

Then there is the perpetual question of our possessions and style of living. Should we have foreign style houses? Should we spend money on comfortable chairs? Are we justified in feeling reluctant to disclose the price of our pianos? Should we lend our gramophone? It is quite a common feeling among missionaries that these things are necessary to our living but they do undeniably form an important barrier to our being on terms of social equality and complete unembarrassed

friendliness with most of our Chinese neighbours. It seems to me impossible to leave the matter thus; our Christian position demands a more complete solution. I would suggest that it is not the case that the possessions in themselves form an inseparable barrier but *our use of them.*

If we have more we have more to share, and if we cannot bring ourselves to share, then the things becomes barriers indeed and must go. If it worries me to have others resting on my verandah, perhaps not entirely quietly, and I refuse those who covet the pure air—then I think I dare not have a verandah! If it gives me excruciating pain to hear an untrained hand on my piano, and so I lock the piano to all—then I dare not have a piano! If it fidgets me to see uninvited guests strolling on my garden walks and I order the gatekeeper to clear them out, then it were better to cut off the garden entirely and live in a house and courtyard. I am not advocating a lawless spoilation of property. There must be education in the use of valuable things. For example, if we lend people a foreign-style house we must teach them how it should be cleaned and tended, and insist, also, on all hygienic measures. We must teach people to walk on paths and to wait for the fruit till it is ripe. It is especially useful education for our younger friends; and they learn readily if we are reasonable and patient!

A burning question just now with us is the lending of our charcoal iron to boys and girls who like to iron their summer coats but who cannot buy irons in the city and could not procure them from the coast till they were scattered for the holidays! If we lend ours it may be broken and then what shall we foreigners do? To me it seems that the consequences of refusing to lend the iron are well inside the spiritual realm of things and, further, the refusal to lend gives the Chinese boys and girls an altogether unfair (we hope) impression of the importance of ironed clothes in the minds of the missionaries. The more we refuse, therefore, the more importance does an iron, qua iron, hold for them and the more bitterness towards the lucky possessors of this monopoly in ironed clothes.

Now it is true that most of us are not rich enough to support the wear and tear of our belongings which any lavish sharing of them with any large circle of Chinese friends involves. Besides the valid wear and tear, there is the unscrupulous person who borrows only to spoil or lose and there is also the thief who takes advantage of our ever-open door and walks off with our cloisonne vases. It is certain that we must make a rigorous survey of our whole style of living. How much is necessary to retain after all? How simply may we live without living in an ugly or squalid way? Do we or do we not need to retain the elaborate appointments of our table, its silver-plate and linen? How simply may our rooms be furnished so as to keep down the amount of cleaning, and yet be dainty and restful? If those cloisonne vases do

vanish, will it make us shut our doors in future and regard most of our callers as potential thieves? If that iron does get broken, shall we allow the one we have in stock to be lent out, at least until other arrangements can be made?

Then on the positive side can we not go a good way to meet the tastes of our Chinese society? Our pictures might include some which appeal to eastern tastes. Our library might include a few Chinese books to meet the tastes of old scholars, or modern students, or children. There might be some records of Chinese music among our gramophone selections. We might have at least one Chinese meal a day at the time when guests are most likely to drop in. And I wonder how many missionary homes possess a Chinese pillow to lend to a guest?

Are some wondering what all this has to do with preaching the Gospel? Not much apparently, and yet, who was it that said, "I am *among you* as one that serveth"? The question has come to one several times in the last three years whether the time for Christian witness in this city is opportune, for there is no ear at present for the spoken word. It is just this lack of vocal opportunity which has driven me to deeper consideration of our neighbourly relations to our society and the nature and opportunity of our Christian service to it. One missionary expressed herself thus with delightful candour, "I wouldn't mind lending them things a bit if they would take the higher things from me too."

I think we all feel that! But I would very tentatively suggest that perhaps there is a spiritual value even in an ironed skirt, and that is partly why we like ironed skirts, and that we should, therefore, be glad when Chinese girls begin to desire ironed skirts too. However that may be, it is very certain that we cannot demand of people that they give us freedom in serving them, even in the highest ways; we can only serve them with their permission. The tide may turn at any time and we may be sought out for help in the higher things. It is my mind that we should prepare for that time by becoming more and more sensitive to our environment and so gaining the confidence of our neighbours and keeping our own souls alive.

The Needed Emphasis in Missionary Thinking

H. W. BURDETT

AMID the confusion of our time and the many voices that seek to interpret it, there is among Christian people a general agreement upon some important things. That the centre of our unity and our message for the world is Jesus Christ Himself, that the younger churches must have freedom to develop their own life under His control, that the aim of missions is as quickly as possible to establish

such self-governing, self-propagating and self-supporting churches, these truths command the assent of all. It is when we come to the inwardness and application of these principles that there is found to be difference of opinion. There are those who see in recent happenings the clear call of God to confess the mistakes of the past and to make the drastic changes necessary to realize the ideal of a spiritual, self-supporting church. There are those who desire to maintain the whole fabric of western organization which has been established in the Chinese Church, only substituting Chinese for foreign control. As this class includes most of the leaders who run institutions and work mission machinery its judgment carries weight and seems likely to prevail in mission policy. Some, however, feel that there is grave danger that the lessons of the last few years will not be learnt, and that with a flourish of trumpets over the transfer of authority from English-speaking to Chinese-speaking committees the Church will be urged forward on its highly organized road, to glory in its national independence while reproducing not only the good but some of the worst features in the foreign churches from which its main financial support is derived.

There is great need that we should get guiding principles clear in our minds so as to be not altogether at the mercy of the current catchwords of missionary conferences remembering, as has been well said, that wisdom is to weigh the judgment of eternity against the judgment of the hour.

We need to emphasize:—

1. *The tremendous urgency of the Church's unfulfilled task of evangelization.*

The Jerusalem Conference declared that in order that Christianity should become really indigenous in every land, the foreign mission must be incorporated in the Church of that land and be made subject to it. When that stage is reached the foreign mission might well retire altogether and give help to more needy lands. By all means cease to control the Chinese Church, assisting as may be necessary by advisers or in special ways, but keep the mission in being for the fulfilment of its primary aim of evangelism, of course acting in cooperation with the Chinese Church. No church has a right to mark off territory and say, "No one must trespass here." We come to China at the command of the Lord Himself and we are responsible to Him till the work is done. While half the enormous population of this country has never heard the simplest Gospel message we cannot afford to change the emphasis to the support of the existing Church. That Church has its own duty to make Christ known but its immediate area will absorb its energies for some time to come and beyond stretch vast districts where there are no Christians and no one has ever preached. Churches, as we well know,

are apt to consider their own needs first, which is the reason why missionary societies were founded to carry on this work. Those needs are real enough but if we are to wait in a place till people as a whole are converted and trained for service we should never have left our home lands and the apostles would never have got away from Jerusalem. To reduce the mission to an Eastern Churches' Aid Society takes the heart out of the missionary appeal. No longer will men and women be constrained by compelling motives to go or give and the glory will fade from one of the most heroic enterprises of Christian history. We know the worth of the soul and the unspeakableness of the loss of it. We have heard the command of Christ "Go, preach"; and it becomes us to abide strictly by the terms of our commission. We have been reminded that the number of converts made since the start of Protestant missions does not equal the growth of the population of Japan in a single decade. Others may have evaded responsibility but necessity is laid upon us. "The work that centuries might have done must crowd the hour of setting sun." "Go," said Ignatius Loyola, "set the whole world on fire and in flames." It is in the power of the Church of Christ in this generation to make Him known to every creature. It is possible as an immediate aim to seek to plant a living church in every market town area in China. The Church can do these things if it cares enough. If it does not care the time is coming when it must answer for the neglect to the Lord Himself.

2. *The supernatural resources by which the Church can alone fulfil its mission.*

It was because of these resources that the Lord saw to it that the first missionaries had nothing else to trust in. As Edward Irving said in his piercing sermon on, "Missionaries after the Apostolical School," "It was a spiritual work they had to do, therefore He disembodied and spiritualized the men who were to do it. It was faith they had to plant, therefore He made His missionaries men of faith, that they might plant faith and faith alone; they had to deliver the nations from the idolatry of gold and silver, therefore He took care that His messengers should have none. They had to deliver them from the idolatry of wisdom, therefore He took care that they should be foolish; from the idolatry of power and fame, therefore He took care that they should be weak and despised."

We need to repent in dust and ashes that we have taught the Chinese to trust in organizations and money even as so often we do ourselves. Now instead of calling a halt for the scrutiny of existing institutions it is taken for granted that everything is to go on as before, supported by foreign money but under Chinese control. The irony of the situation is that it is just those elements in our Christian heritage which are most Eastern or universal like scripture, the creeds and hymnology, that are

to be challenged by the new spirit while those that are purely western accretions, schools, universities, academic gowns, hoods and degrees, Gothic architecture, pulpits, organs, committees, secretaries, schedules, ideas—nationalist, socialist, modernist—which are the breath of life to many foreign-trained Chinese, will be eagerly welcomed as indispensable to the new day.

It is felt by many of wide experience that administrational without financial independence weakens into parasitism. In all lands there are a number of people supported by the Church who show no evidence of having been called of God to His work. That there are peculiar dangers in China along this line no one can deny and they are aggravated by unlimited Chinese control of foreign funds. There can be no real growth of spiritual liberty on subsidies, while an indigenous Church and support from abroad are a contradiction in terms. A sudden stoppage of supplies would probably be taken as a sign of lack of confidence and sympathy but there is need for a frank facing of the whole situation and a reduction of foreign grants to the minimum that the Chinese Church may go forward with some real independence and self-respect. There is no surer way of blasting its promise than by letting it trust in invested funds or foreign supplies, while a more simple and fluid organization supported by the freewill offerings of the people gives room for the Holy Spirit to work. There are many districts in China where the Gospel has been preached for more than a generation, where there are churches everywhere and men and women fully equal to the ordinary missionary in Christian experience and character. Though these are often reluctant to bear responsibility one cannot help feeling that the time has come when we ought to get out of the light and leave them to develop their own life in their own way. If that is the will of God for the present hour, then the leaving of those districts in the interest of new work would liberate tides of spiritual energy of which we little dream. It is true that changes of method alone will not do this but they would give the opportunity to point the people to the sources of power.

Every Christian is united to Christ by a living faith and is indwelt by the Spirit of God. Every local church has full autonomy, conferred not by a foreign board but by the presence of the Lord Himself. In the hands and heart of the Church is the Word of God. There lies all that is needed for instruction and growth in righteousness. "Trust in God and ye need not fear."

3. *The supreme realities of the Church's heavenly origin, position, conflict and destiny.*

"I am not here as a representative of China," the present writer heard Miss Dora Yü say at a meeting in England last year; "I am a representative of the Lord Jesus Christ. I belong to a heavenly city." That is the New Testament note. Nationalism, like the imperialism to

which it is akin, is of this world and is not to be pandered to but transcended. "Let us cast our hearts upon eternity." If the Church of Christ is indigenous anywhere it is in heaven.

Dare one confess that the reports of the Jerusalem Conference leave some of us cold? It has been said that this age will be known as the age of the failure of organization, but the remedies suggested for man's tragic sorrows seem to be conferences, discussions, reports and programs without end. Are these the real fruits of the Spirit? There are to be so many schemes for community development that one wonders what time will be left for the preaching of the Evangel. It is the duty of every Christian to apply the teaching of Christ to the situation that confronts him and all reforms have sprung from that root, but for the Church to embark on vast enterprises of social uplift has no warrant in the New Testament and is the wilderness road of sterility and death. John Wesley did as much as any man ever did to achieve a social revolution and this is the cry of his heart, "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God. Just hovering over the great gulf till, a few moments hence, I am no more seen, I drop into an unchangeable eternity! I want to know one thing—the way to heaven, how to land on that happy shore. God Himself has condescended to teach the way; for this very end He came down from heaven. He hath written it down in a Book. Oh give me that Book, at any price give me that Book of God!" We are hearing today of the shallowness of so much modern thinking. That is why the theology of crisis is sweeping intellectual Germany like a prairie fire. Karl Barth says, "Protestantism is experiencing today one of the critical hours of its history, brought about by unfaithfulness to the Word of God and it must alter, recover its true nature as conceived by the Reformers or perish." "The Church of Esau stands bound with a clamp of iron to this world and to man. Love to our neighbour is not a matter of social service, anti-militarism and of a Christian life in this world. This is to bring God from eternity into time and while pretending or hoping to set Him on the throne to set ourselves there." There are two worlds, a passing and a coming aeon. Barth is not satisfied that the only reminder that there will be an end of time and a beginning of eternity should be a harmless little chapter at the end of dogmatics.

The Church in China today needs this recall to the doctrines of grace. To know that we are born of God by an act of omnipotent mercy, that we are in the heavenly places with Christ, that in His might we wrestle not against flesh and blood but against the world rulers of this darkness, that this hasty inch of time will soon be over and the blood bought church go forth with joy to meet the returning Lord—this faith is victory! The God of peace will bruise satan under our feet shortly.

In the great words of Newman, "The world goes on from age to age and men will not believe that what shall be is not now and that that which is now will not be forever, and is not eternity. The lofty palace crumbles, the busy city is mute, the ships of Tarshish are sped away. On heart and life death is coming, the veil is breaking. O my Lord and Saviour let me die as I hope to live, in Thy Church, in Thy faith, in Thy service and in Thy love."

How Christianity Came to Korea

C. S. KIM

KOREA, up to 1882, was known as the "Hermit Kingdom," owing to the fact that its king had always declined to enter into any relationship with foreign nations. Besides, his policy was to forbid the entrance even of foreign subjects into his territory.

In this year of 1882, however, the United States of America decided to send a special envoy to Korea to attempt to open her doors to the world through a treaty of amity and commerce. This envoy was under the direction of Admiral Schuefeldt, whom, however, the Korean King refused to receive, believing it to be the intent of the American admiral to interfere in the internal affairs of the country, and perchance seize the government itself.

Through the perseverance of the admiral, however, he eventually convinced the King of the kindly intents and friendly motives of the American Government, resulting in the ultimate signing of the desired treaty, whereby the integrity of Korea was guaranteed; with the further proviso, that, in event of attack by other powers, the United States agreed to come to her assistance.

It was with this assurance on the part of Admiral Schuefeldt, that the scruples of the Korean King were overcome, and his signature to the treaty eventually obtained.

A few months later, a United States Consulate was established in Seoul and a Korean consul was appointed to Washington. This was a forerunner of the establishment of consulates of other nations.

These opening wedges made room for the first missionaries, who essayed to introduce Christianity into another Oriental land.

It is a remarkable fact that up to this time no Korean had ever gone for mercantile purposes to the neighboring countries of China, Japan or India. It was not unusual, however, for the Koreans to journey to these countries for the sake of carrying and imparting their skill in the arts and mechanics of the day, as well as their culture and religion, to their neighbors.

As a matter of fact, during the past centuries, many a Korean scholar went to Japan in a wooden junk to teach his philosophy and religion to his Japanese brothers.

Now what was this philosophy, and what was this religion? Their philosophy, (whatever was its origin, which is more or less a disputed question) was that of Confucius. As to their religion, which was that of Buddha, these journeying Koreans brought that with them from India.

Many of these journeys, which were from China to Thibet, India to Ceylon and South Sumatra, consumed as much as fifteen years of the lives of these foot-travellers. Time, however, in those days was of small consequence, when it came to getting the theories of life and living, and the secrets of spiritual uplift.

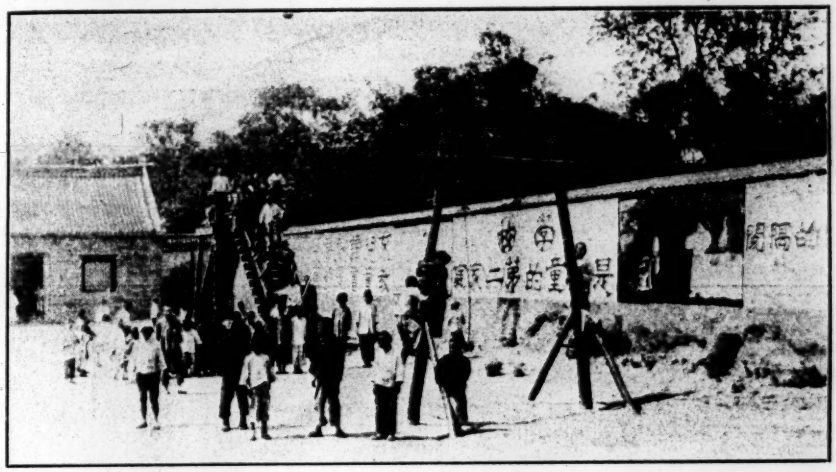
Now to return to the introduction of Christianity into Korea by the first American missionaries after the signing of the treaty of amity and commerce in 1882.

It is my singular and blessed privilege to be the first born of one of the first converts to this new religion. My father, in the small town where he was born, was a boy of unusual endowment and spiritual tendencies. He was fairly oppressed with the urge within him to see and to know. His own father tried to impart to the boy what he knew, and what light there was that shone in his own soul. There were no schools in this village, no means of education except that which could be handed down from father to son. When this son reached the age of fifteen, he had absorbed all that the father could teach him, and his very soul seemed to be parching, drying up, with the hopeless desire to know more.

One morning, after a night of struggle and anxious thought as to what he might do to satisfy this longing desire to see the light, he decided to leave the ancestral home and try to find for himself the knowledge for which his soul was thirsting. He did not have the courage to tell his father, whom he revered with all the boyish reverence of his heart and mind, but to his mother he told of his decision to seek for himself what might lay beyond him in the world outside.

Mother hearts are the same all over the world, and to her first born this Korean mother gave of what she had to help him in his search for whatever might lay in store for him. With a bolt of silken cloth, which she had woven with her own hands on the family loom, and five hundred pieces of brass money, called yepchon, each piece being the size of an English penny, with a round hole in the centre, the five hundred coins representing a value of about $2.50, she gave a parting tear, but no other sign of affection, which would have been unthinkable to an Oriental mother.

In the road leading from the house, however, that mother stood looking after her boy as long as she could see him. He was going toward



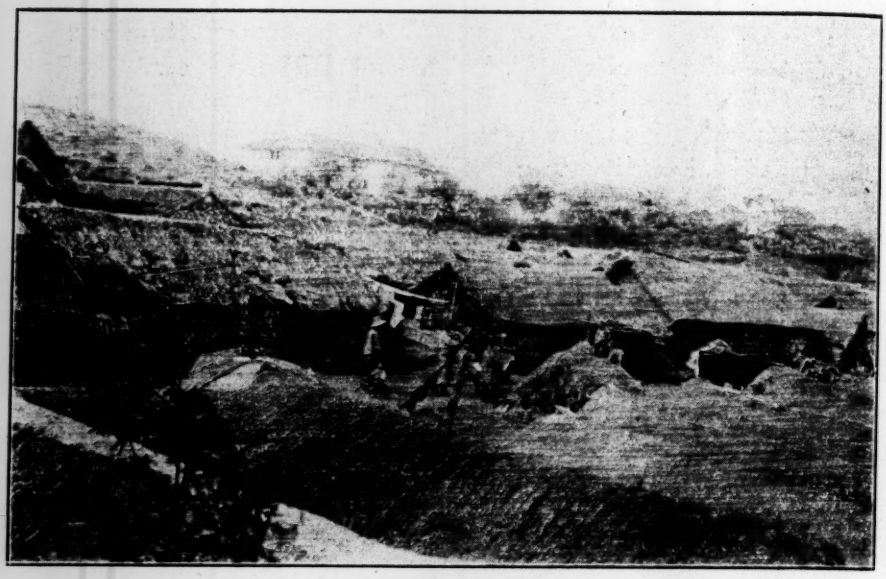
RURAL RECONSTRUCTION, CHENGCHOW, HUNAN.

(See CHINESE RECORDER, August, 1928, page 523).

I. Old Temple turned into Club Room.

II. Old Temple turned into Playground.

III. The Boy Scouts' Department.



SAVING THE SLUM DWELLERS.

I. War and Famine Refugee Camp, Chinkiang, Ku.

II. Chinese Orphanage, Chinkiang. Inmates study half-day and work half-day at wicker and rattan goods and other things.

the East with no definite destination, only that he was going in the direction which led him from the sea at his back, and toward the sunrise of his hopes. Four days he walked, carrying his roll of silk, and the 500 pieces of brass, (weighing about twenty pounds) not knowing his goal, nor what fate had in store for him.

On the fifth day he reached a place that seemed to him the end of a dreary world and the beginning of a haven of beauty. The sun was shining on a temple built upon a mountain, to which he directed his steps. Entering the temple, he found an officiating priest in the act of cooking rice. As the steam and vapor rose toward Heaven, the priest mingled his prayers with this natural incense. So impressed was the young Korean boy with this scene, and the explanations of the priest that accompanied the ceremony, that he espoused this religion of Buddha, practising its tenets and following its ceremonies for three years.

At the end of this time he returned home, full of the tidings of the Buddhist faith, and with a new conception of religion. He told his mother of what he had seen and heard, and she became a devout follower with her boy, of the cult of Buddha. In the different corners of the home idols and gods of wood and stone were set up, and daily worship was celebrated in the old ancestral home.

One day the returned son, now a young man of eighteen, heard of a foreigner in the next city of Pyeng-yang, who was preaching about a new religion—a religion from across the ocean. This excited the interest of the young searcher after truth, and though forty miles away he started afoot to hear about the Great God in heaven, whose son had been sent down to earth to bring a message of peace and love and salvation.

When he came to hear the story himself, he was stirred to the depths, and decided at once that this was the God he had been searching after, and that it was this Son of God who had power on earth to bring joy and blessing to the world. At once he declared his faith in this new revelation, and asked to be numbered with the followers of the true Oriental, Jesus Christ, whom only an Oriental can really and fully understand.

Returning home to his mother, who had perhaps gradually grown closer to him than the father, he first told her of what he had learned and what the Christ had come to mean to him. The gods he himself had caused to be set up and worshipped in the home, he now asked to have destroyed. The mother, shocked and distressed, begged her boy to leave her gods alone; to do as he pleased about the worship of this new found God, but not to touch the gods of her faith and that of his father, lest they bring disaster to the home.

The son replied to the anxious mother that his God was the God of all Gods and that He would protect them all and allow no harm to come to any of them. The parents reluctantly permitted their son to put away

the household gods and to worship his God in his own way. Seeing that no evil or misfortune came to them, even after the gods were destroyed, they realized there was a higher Power than they had ever known before, and were ready to accept the new faith.

The father, being a man of influence and supposed learning, the villagers were stirred and attracted to the new religion which the young son had introduced into his father's home. The result in the village was remarkable, in that a church was established, and most of the villagers became its supporters.

Other villages in the region became deeply interested, and it was not long until many of them became Christians, and had their houses of worship. In this way Christianity spread over the country, and strange to say often without missionaries or preachers, but with the news of the "glad tidings" literally spreading from house to house and village to village.

If one were to travel today through Korea, he would scarcely find a town or city or many villages, without a Christian church or congregation. Thus has the "Hermit Kingdom" become transformed into the "Christian Kingdom," as it is known today.

Next to the power of God Himself, Korea has the United States of America to thank for those early missionaries who came to her shores less than fifty years ago, (strictly speaking thirty-five years ago) and cast the first seeds into the soil that was to bring forth its "sixty and a hundred fold."

A Message to China's Youth*

Tai Chi-tao

TRANSLATED BY L. T. CHEN

THOSE who hold political power and those who command military forces in China should note that the disorders and dissensions of the country have reached their limit. Such a state of affairs this generation probably could not have helped but it is imperative that we should not fail in our responsibility towards posterity so that they may be blessed with better days. The youth of today is the life stock of the future. Unless they are led to a new way of life and fired with a new zeal they will be swept back and forth by the waves of meaningless politics with the result, on the one hand, that the period of life best suited for study and preparation is idled away and on the

*This is the preface of Tai Chi-tao's latest book entitled "The Road for Youth" written in December, 1927. Mr. Tai is a son-in-law of Dr. Sun Yat-sen and was Director of the Propaganda Bureau of Kuomintang. He is often referred to as the St. Paul of the Nationalist Party. L.T.C.

other that their character is branded with heartless cruelty, the while bequeathing to society an unwholesome environment. Later in life if their activities should further sow the seeds of countless crimes then the destruction of the Chinese race is a foregone conclusion.

But how are the youth to be saved at present? To guide them or to undertake other things are both equally presumptuous. But who is there today who is assuredly on the right track and who is not guilty of wrong speech?

The whole country is now torn by factions. The so-called leaders are constantly engaged in attacks and are jealous of one another so that the youths who assert themselves could scarcely escape taking side either with the one or the other, only to find themselves in a blind alley after having pledged their allegiance. It looks as though the quest for a leader of trustworthy judgment and intrinsic power is doomed to failure at the moment. That being the case, what the students should do for the time being is to give no heed to political squabbles but bend every effort to study in the hope that they may discover new light through learning If they could only be calm in action as well as in speech not only will much of the present disorder be diminished but also their useful energy will be conserved for the future. Coming to their senses in a year or two they will regain their peaceful spirit and discover the right way for future progress. I, therefore, hope that those engaged in political struggles today will bear in mind three things. (1) That they will not again stir up those selfish and misdirected manifestations glorified in name as "youth movements" which are really used to further personal interest only. (2) That at the present our intellectual powers are meagre and superficial; the individual judgment of any one man is not altogether trustworthy. This is an era when politics are in a muddled state and society is lost in tumult; there is a call for conservation in every direction. The only way to conserve our youth lies in peace. The secret of its success is to withhold them from the arenas of struggle. By so doing we shall avoid serious mistakes. (3) That the progress of education should be strictly safe-guarded so that scientific education may advance and the youths may be trained for industrial undertakings. One is a creditable revolutionist in public life only when he is productive as an individual. If one and all could hold fast to these principles, we could contribute infinitely to the future welfare of the people. As a minimum goal, we should place education on a truly sound basis within the next three to five years, or else the calamity which ravaged the last days of the Ming Dynasty will be upon us.

Those who are now pursuing learning in schools should know that during the past few years, Chinese thought has taken a gigantic stride forward. I refer to the fact that we have learned that the principles enunciated by Dr. Sun are correct and unmistakable. The way he pointed

out to us is safe and sound. Any one disbelieving them is a willing victim of the treacherous evils of the devil, and subjects himself to suffering and involves society in misfortune. What are these principles taught by Dr. Sun? Sanminism, of course, the essence of which is the urge for public weal and the advancement of civilization. To attain this end, the first prerequisite is the recovery of the nation's morality; the second, the acquisition of western scientific knowledge. In this task of reconstructing China's civilization by means of science the ground work has to be done in one's student days.

But how is national morality restored? Briefly it involves the following elements. (1) fidelity and filial piety, (2) sympathy and love, (3) faithfulness and righteousness, (4) harmony and peace. On all these Dr. Sun dwelt at great length in his book. Suffice it to say that we should know clearly that China's disorders today are due to the lack of progress in material civilization on the one hand and the decline of moral concepts on the other. The importance of the moral problem can be driven home by a discussion of the underlying principles of "People's Livelihood" which calls for the equalization of land ownership and the regulation of capital investments. The moral basis of the first is that "all under heaven should work for the common good." This applied to the individual means diligence. If one is not willing to work for the common good at the sacrifice of personal interest, how can there be revolution? The moral basis of the second is the negation of human desires, among which the strongest are hunger and sex. All human activities are attributable to these desires. If these are not held in restraint, to say the least, one's health is impaired. What can one do in the revolution, without good health? On the other hand, if a man can bridle his desires in all habits of life, especially in sex relations, according to scientific principles, the least we may expect is that he will not be a social nuisance. Such ideas are never talked of in recent years but it should be known that they are fundamental to human conduct. One must first achieve a good character before one may consider undertaking revolutionary work for society and for the world. If a man is possessed of selfishness and allows his desires to be guided by emotional dissipation, not only will his own life degenerate with the passing of time but in turn he will also cause society to degenerate still further. How can he undertake any constructive work?

During recent years China has made some progress, but at too heavy a cost. The two sides of the account do not balance. For this, of course those engaged in the revolutionary movement in the early days are to blame. But how can this responsibility be distributed? To simplify the process, I would do it on the supposition that the higher position one holds the greater his blame and responsibility. At this thought I have often broken into a cold sweat from shame and fear and

lain awake at night conscience-stricken. But on the other hand, I have also thought that the fact that I have this discomfiture of heart is because of my craving for knowledge. As my knowledge increases and my experience widens, I am able to recognize my mistakes of the past the more clearly. My heart trembles when I think of what I did and spoke in view of our people's suffering today. This feeling of mortification becomes unbearable when young students compliment me. In their presence I suffer the bitterness of suppressed tears. As to why old comrades in the revolutionary movement have failed in constructive achievements the facts in my recollection fall into two main divisions.

First, like the youth of today the revolutionaries of our generation lived mostly a dissipated life. Although conditions were not as bad as today yet the moral influence surrounding them and their personal conduct were in the main not of the best kind. The mere fact that all of us, in the vicinity of forty years of age are failing in health and vitality is proof that we did not keep ourselves under discipline. Strictly speaking it is universally recognized that only after a man has passed thirty can he be considered as having had adequate training and sufficient experience and only after fifty may one be considered mature. If those in public life, especially in the wake of the revolution show signs of debility at forty, society will never be reconstructed; it will forever remain in a whirlpool of perils. Look at the men of the Reformation in Japan. Except those who died in the undertaking all who have survived are now in excellent health at the age of seventy or more. Good health is their primary asset to success. That they have good health is due to the vitality of their racial stock and their strict discipline of mind and body which began in childhood. Therefore, they could be earnest in effort, resourceful in endeavor and persevering in spirit. We should recognize the fact that life under twenty-five is good for education and training; between twenty-five and thirty-five is the period of practice. Only after thirty-five years of age is one able to undertake independent responsibility. Given a capacity for continuous work for thirty-five years, thereafter one will have accomplished much when the infirmity of age sets in at seventy. Through such accomplishments numerous youths could be trained for the future. But if a man is debilitated at the age of forty, his activities afterwards can not be vigorous, and no one can succeed in anything while suffering from mental and physical deterioration. The consequence of his personal failings is the placing of hindrances in the way of those whom he precedes. What has been said is not only true in economic and political developments but it is infinitely more true in the pursuit of learning. Under thirty one can barely lay the foundations of learning; after that age one may be able to undertake original studies or make new discoveries. What a loss to society it is if one dies or declines immediately after the completion of his education! Young

men, if you are persuaded that this is the fundamental cause of the failure of the constructive efforts of the revolution be warned that you do not follow the same trail. Make haste to build up your mind and body. To accomplish this, three things are necessary: first, physical culture; second, personal hygiene; and third, moral character. These words of mine are the results of bitter experience. My life is a testimony to their truth. If you listen to my advice one may safely hold an optimistic outlook on our people's future.

Second, the next thing is scholarship. The early revolutionists despised learning altogether too much. Consequently after forty years of revolution there are few among us who can be called scholars. Specialists in education or art or industry are not even heard of. When there is a lack of leadership to such a degree what hope is there for reconstruction? In recent years we have all become insane, behaving like drunkards and taking the young people with us. But now we realize that without real ability not a single constructive undertaking can succeed. The fact that I refer to the past in such scathing words should not be interpreted as throwing mud upon my colleagues. My hope is that by impressing upon you the fact that all the failures in the past are due to our negligence in study and the consequent lack of learning in us, you may all be spurred to strive for learning and to acquire love for yourself and for others. As things stand today not only will one look in vain for a constructive policy but even if such a thing were available the majority of us would not have the wisdom to see it. Ignorance breeds foolishness! No foolish people can produce worth-while things! Young men, now is your opportunty!

Now what I particularly want the young men (of China) to note is that in working among the masses you should proceed along truly constructive lines. For instance, in working among farmers let your objective be agriculture; in working among laborers, let your objective be industry; likewise with merchants. Any activity which does not look forward to the development of industry is foreign to genuine revolution; for revolution aims at producing life not killing it. Mock revolution is a much greater sin than either imperialism or militarism! For the activities of imperialism are not without a measure of constructive value in material progress and even the militarists, if they are firmly established, can give security to people who care only to exist undisturbed. But mock revolution does not even have the semblance of creditable results; it merely destroys life and paralyzes productivity.

There are many people in our country who have recently returned from Russia after receiving a smattering of an education in Communism. To these I would offer my earnest advice that they should clearly distinguish China, a weak nation for more than a thousand years, from powerful Russia; China of limited territory and a dense population, from

Russia with extensive territories sparsely populated; China lacking in scientific development from Russia with an educational background of European civilization for several hundred years; and finally, they must distinguish between an old country with a civilization of four thousand years, and Russia whose people, the Slavs, have come under the influence of civilization only within comparatively recent years. In view of these many differences, the life of the Chinese people should never be used as a test to distinguish between gold and stone. Look at the rise and fall of dynastic changes in the past, especially the gruesome conditions during the last days of the Ming Dynasty. By disrupting the moral foundation of Chinese society and upsetting the social life of the people you may easily reproduce those days.

Furthermore it should be clearly understood that the movement against Communism is not the reaction of conservatism but the effort of life itself. It is not a false but a genuine manifestation of social vitality, a remonstrance against frivolous and dissipating youth. There are many among the youthful followers of Marx and members of the Communistic Party who truly love the common people, but their energy is misapplied and their objective misplaced. It is truly pitiable that because of one error in thought all their good intentions have brought only evil. May I urge that we make a realistic study of the historical antecedents and consequences of the Russian Revolution which clearly prove the failure of Communism and give us reasons to believe in the success of Sanminism? Never again should we fall under the spell of mischievous propaganda. The shore we seek is not far distant. Strive for self-realization! Following the light of scientific knowledge and actual experience let us build up a country whose society is truly based upon Sanminism, so that China may be spared a fearful calamity and we may develop abundant life energy.

I now bring to the attention of the young men of today the following suggestions in the hope that they may rise above their prejudices and accept these as the one true way for saving one's self and others:—

1. Students in primary and middle schools should not enrol as members of any political party, nor should they participate in any gatherings or clubs of a political nature. This is a fundamental safe-guard for a living nationhood. If it is sin to induce youths of undeveloped mentality and immature judgment to believe in religion it is even a greater sin to induce them to join political parties.

2. Students of professional schools or universities may enrol in political parties but their motive for so doing must be pure. Otherwise, they should not do so; for this is a matter of life choice. If a false step is made here, it involves life-long suffering. Furthermore, it should be remembered that the student has a special duty. He should not accept a political appointment or anything similar to it. At this stage

of political development when politics are confused to the extreme to serve in the government and to study at the same time tends to corrupt student life and throws the school into an unstable position. At the same time government authorities should recognize that the sanctity of education and the safeguarding of student liberty is essential for conserving the life energy of the nation in the future. When a generation is made immune to the crimes of its predecessors it is a great thing for the preservation of the people and the country.

I have dwelt on these points in order that we may be reminded that the life of mankind as well as the nation goes on for thousands of years. One decade witnesses the rise and fall of many men and one century witnesses the rise and fall of many nations. As political parties are but the grouping of individuals and the miniature of a country, they will naturally also be subject to the common destinies of human life. In casting our lot with this socio-political revolution we should constantly bear in mind our responsibility to the people and the country in order that we may never lose sight of what we strive for.

Moreover, we should remember that our party is called the People's Party of China. If we should forget the *people* and *China* and remember only the party we should be guilty of a very sericus offence. In times past our business men concerned themselves with business only, and our students with their studies only, paying no attention to the affairs of the people or the country. Consequently, the life of our country was tossed about in the hands of the militarists. Similarly if those of us, entrusted with the tremendous responsibility of national revolution, should be concerned with the interest of the party instead of that of the whole nation not only should we fail to save the country, but even the foundation of our party would become shaken. Let it be recognized without fail that the spirit of universal love applied equally to the country, the people, mankind and the world is the very soul of a political party; if this soul be lost the party dies. Nowadays, the cry, "Save the Party" is slowly arising. Such calls sound pathetic in my ears. They are but the cries of a deranged person on his deathbed. Pleas having to do with personal gains are of course even more despicable. Pure and untainted youths! This is the time when you should stand firm and hold fast to your purpose lest you be swept off your feet by the lustful storm. Only then can you truly give aid to the people of your country.

My words proceed from the depth of my travails and sufferings. Every letter of them is the revelation of honest truth. If they help put you on the highway of wholesome development, not only should I be happy but the whole country will have infinite joy. My earnest hope is that from now on we should all be humble and calm, helping one another in self-realization and bearing one another's burden. No longer should we organize ourselves for purposes of antagonism, merely because

we have learned a few meaningless slogans. As to extreme and heartless methods never, never should we have recourse to them. They sow seeds of evil only. Especial care should be taken that we be not thrust into the seething whirlpool of either utilizing others or allowing ourselves to be used by them. In discussing a school of thought and in studying a set of problems you should especially be peaceful and truth-seeking. Avoid blind obedience as well as unreasonable opposition. At all times keep a heart like the white sun in the blue sky. Fix your goal for years to come and strive for it with a dauntless spirit. In trying to be a man one has to settle the question first whether he would live for himself or for others. If one's zeal for the public cannot overcome the interest for self, one should never bid for public office to lead the life of a hypocrite. As a dutiful citizen one should always earn a comfortable living. If one must enter political life, then let him give up his greediness and hatred, always having at heart the welfare of the people and the country. This is the way to save one's self and one's country.

A Simple Talk on Repeating the Name of Buddha
(念佛淺說)

TRANSLATED BY D. C. GRAHAM

(Continued from Chinese Recorder, August, 1928, page 498)

TO become a human being is difficult. It is even harder to secure the privilege of hearing Buddhist principles. To be able to hear the laws of the Pure Land is the most difficult of all difficult things. How fortunate it is that today we have attained to humanity, which is hard to do. How fortunate that we can hear the Buddhist principles, which it is not easy to hear. If he that hears does not believe, he is like one who has not heard. If he that believes does not make vows, he is like one who does not believe. If one who makes a vow does not perform it, he is like one who does not make vows. If one who performs his vows is without courage, he is like one who does not perform them. The reason for lack of courage on the part of those who perform their vows is that they do not perform them with a whole heart. The reason that vows are not made with a whole heart is that faith is not truly certain. If our faith is true and certain, when we make our vows it can be with a whole heart. If vows are made with a whole heart, progress can be with courage. As to whether a person is able to do all this, you must note the thickness or thinness of his righteous foundation. As to the depth or shallowness of the cause of happiness, if the righteous foundation is solid the cause of happiness is

then deep, and when one hears he can develop faith, when he believes, he can make vows, and when he has made vows he is able to perform them. If a person whose righteous foundation is weak and whose cause of happiness is shallow hears, he will not believe. If he believes, he will not make vows. If he makes vows, he will not perform them, and if he performs them he will have no courage. There are not a few of this kind of people. If everybody is acquainted with the reason for repeating the name of Buddha, and its advantages, they will be able to plant the roots of righteousness and can quickly plant the cause of happiness. Although others try to hinder them, they nevertheless will be unwilling to cease. Why should one wait for the painstaking exhortations of others? It is because I am grateful for Buddha's kindness that I should repeat the name of Buddha. If I fear the bitterness of sin, I should repeat the name of Buddha. If I am ashamed of all my past transgressions, then I should repeat the name of Buddha. If I seek and understand the marvellous original nature of Uen Gioh (緣覺), all the more should I repeat the name of Buddha. If I do not repeat the name of Buddha, Buddha will nevertheless repeat my name. If I today earnestly repeat Buddha's name, Buddha will certainly on his part all the more repeat my name. Thus it can be seen that this phrase O-mi-t'o-fuh is an efficacious medicine that can heal all illness, a jade pearl that can fulfil all vows, a bright lamp that removes the darkness in a room, a precious boat to ferry (men) across seas of bitterness. Since we are now able to hear and know all this, we must not again delay or doubt or merely gaze.

Moreover, I know that there is naturally a true Buddha in my heart. How happy this should make me! In my mind there is a ready-made and very happy kingdom. How glad I should be! Therefore the ancient reputed rulers,[1] all of whom are wise, powerful, true, and broadly informed, repeated the name of Buddha, and so are famous forever. Thus you may know that this matter is not one of deception. The ancients have said, "Repeating the name of Buddha is the doorway to the Buddhist law, the three foundations already attained, and all righteousness together restored. If your foundation of profit is (based on) the highest wisdom, then you will know that the heart is Buddha, and Buddha is the heart, and you should repeat the name of Buddha who is in your nature. If you are of middle-class talents, and know that the mind can be Buddha, then you can repeat the name of Buddha of whom you see or think. If you do not know a single character, and can not read the Sacred Books or repeat incantations, then you can simply repeat the name of Buddha. Even one who has previously committed sins and is not able to cultivate (righteousness)

1. A list is given which it seems unnecessary to repeat.—EDITOR.

steadfastly, if at the time of his death a great virtuous and wise person urges him to repeat the name of Buddha, and he is able to repeat Buddha's name ten times, he needs only to be true in his heart, and Buddha will not reject him. He can escape rebirth and enter into paradise, so that he will not fall into the three (evil) paths, but will in the future get rid of (his sins) one by one." Speaking in this manner, those who have leisure ought to repeat the name of Buddha the whole day long. If, like Uin Ming San Shi (永明禪師), you decide to repeat it one hundred thousand times (a day), that is better. The people who are half busy and half at leisure, repeating the name of Buddha morning and evening, should decide upon a number, whether thirty to fifty thousand, or ten to twenty thousand, either will be all right. Those who have occupations and have no leisure can determine each morning to repeat the name of Buddha one hundred and eight times, and ten times each Kuan-shi-yin Pusah (觀世音菩薩), Ta-shi-tsï Pusah (大勢至菩薩), and all the Bodhisattvas of the Great Pure Sea; and at other times, whether walking, standing, sitting, or lying down, occasionally and silently repeating them, not again committing sin, and it will certainly carry them through to a successful issue.

Let everybody try to think carefully. During the past ten thousand aeons and thousands of births, you do not know how many aeons of human births you have suffered, how many aeons of births as animals, how many aeons as starving demons, or how many aeons you have endured in hell. In the present birth as a human being, from childhood to the present, you have expended a great deal of strength, and suffered a great deal of hardship, and greatly wearied your mind. After all, how much happiness has there been? Although of course there is joy, in a twinkling of an eye there also comes sorrow. Just when you are happy, suddenly vexations appear. To have a good family with much wealth brings one trouble. Outsiders say that such a one enjoys happiness, and are not aware that he is daily wearied in mind and vexed in thought. It is dangerous to be a great official in high position. Outsiders say that such a one is famous, but fail to note that he is constantly in suspense and afraid. One whose descendants are many cannot carry the burdens thereof. Others say that he is very happy, but do not know that he is always annoyed and has no quiet leisure. Speaking in this manner, it is clear that there is little happiness and much sorrow? If you wish to avoid these sufferings, and find a more happy condition, what way is there other than repeating the name of Buddha? Moreover, if you take pains all your life, and think only of yourself and your family, then at death lands, wealth, wives, sons, reputation, position, all these are laid down, and not even a little can be taken with you. The ancients, therefore, said, "On the day when U Sang (無常) comes, then you will know that one in a dream finds that nothing can be taken, and that only

sin follows him. Think carefully as to whether all this is worth while or not.

Just think about it. In that happy land, during all the four seasons the weather is temperate, with no suffering from cold or heat. There is light both day and night, without the hardship of darkness. Food and clothing are at hand whenever wanted, without the trouble of making or of asking for them. The upper stories are made of the four precious metals. You can fly or walk as you please. You have no trouble with building, moving, or filth. In the pool of the seven precious materials, the lotus flowers have four colors. Those who escape rebirth change their being among these lotus flowers, without the pain of being born from a womb. There are seven stories of railings, and seven stories of curtains that are very bright. The heavenly music sounds forth, and heavenly flowers constantly fall. One is free from lonesomeness. One lives forever, without the bitterness of dying while young. The water-birds and the musical tree constantly emit the sounds of the law (of Buddha). You are without any suffering from quarrels or excitement. The Bodhisattvic Buddha constantly utters the law, and all the righteous above are good friends. You are without the hardships of sorrow, slander, fear, ridicule, deceit, or quarreling. There is no hardship of any kind, and there is no kind of happiness that is not perfect. Money and effort are not required. It is only necessary to be sincere and to repeat the name of Buddha with a whole heart, to secure such benefits. In contrast, we in this world cannot get away from bitterness, and when we seek happiness we cannot secure it. If we do not quickly lay aside our affairs and begin soon, then we are truly unable to reckon values.

Still, there are some who say, "I desire to repeat the name of Buddha, but unavoidable circumstances clutch me so that I have not time. My home conditions bind me, and I can not lay them aside." This kind of talk is nothing but excuse by people who can not think things through. According to my way of speaking, no matter who the person is, or what the home conditions, or what the circumstances, in all cases it is possible to repeat the name of Buddha. For people of wealth, with everything all prepared so that they need not plan in order to get a living, it is truly convenient to repeat the name of Buddha. For people who are poor and have everything simple, it is truly convenient to repeat the name of Buddha. For men of fame, with all matters as they wish, and all things suiting their minds, it is truly convenient to repeat the name of Buddha. For humble people, with no responsibility, and with all freedom, it is truly convenient to repeat the name of Buddha. For people with large families, with sons and daughters-in-law conducting their homes, and workmen and servants sharing their labors, it is truly convenient to repeat the name of Buddha. For widowers, widows, orphans, and people with no relations, with nothing to harass or worry them, and nobody

to control them, it is truly convenient to repeat the name of Buddha. For people with strong bodies, whose movements are light and peaceful and whose minds and spirits are cheerful, it is truly convenient to repeat the name of Buddha. For those whose bodies are weak and sickly, who accept no troublesome responsibilities, and who sit or lie down the whole day, it is truly convenient to repeat the name of Buddha. For wise people who are widely informed, who are full of the learning of many books, who are only able to know and to see and to turn their minds back into a quiet land and leave earthly things, it is truly convenient to repeat the name of Buddha. For naturally stupid people, who are guileless and have few lusts, whose faculties easily become quiet, and the influence of whose prayers easily avail, it is truly convenient to repeat the name of Buddha. For people whose affairs are prosperous and happy, whose minds are easy and their thoughts agreeable, it is truly convenient to repeat the name of Buddha. For people who are in poverty, who repent and seek mercy, it is truly convenient to repeat the name of Buddha. For aged people who thoroughly understand affairs, all of whose thoughts are without hope, it is truly convenient to repeat the name of Buddha. For young people who have been little affected by evil influences, and whose natural dispositions are quiet, it is truly convenient to repeat the name of Buddha. For people in prison, punished by chains or cages, for whom the times are hard and confused, it is truly convenient to repeat the name of Buddha. For Buddhist and Taoist monks, whose clothing and food are all prepared, who are quiet and at leisure without any affairs, it is truly convenient to repeat the name of Buddha. For laborers whose tasks are completed, and who have leisure, it is truly convenient to repeat the name of Buddha. For travelers who are lonesome while on their journey, with no place to stroll for pleasure, it is truly convenient to repeat the name of Buddha. There is no one in heaven or on earth, no matter when or where, who can not repeat the name of Buddha. Whether early or late, it is efficacious, and certainly deceives nobody. Even if it is not done with a single purpose or sincerely, just allowing the mouth to repeat (the name of Buddha), one will nevertheless thereby plant some Buddha causes. How much less will there be lack of efficacy where there is singleness of mind and a whole heart, esteeming it as an important matter? The ancients said, "Even those who revile Buddha also plant Buddha causes, because in their minds they conceive that there is a Buddha."

There are some who say, "If at death we repeat the name of Buddha ten times, we are able to escape rebirth. Then I will now diligently do my work, and enjoy myself. When I am about to die, it is only necessary for me to repeat Buddha's name ten times and that is enough. Why should I live on a vegetarian diet or observe the regulations, or morning and evening repeat the name of Buddha, or trouble myself so

much?" Uh! You do not know that the span of one's life comprises the time that he breathes. Let the breathing discontinue, and at once he is in the after life. Water, fire, sword, soldiers, severe pestilences, poisonous snakes, fierce beasts, any of these may come suddenly, and you will lose your life. How can it be possible for you to see when you are going to die, so that you can slowly repeat the name of Buddha? If at death one is able to be wide awake and quietly repeat the name of Buddha, he will be one who has previously planted Buddha causes. But this is truly a rare thing. The ancients said, "The graves at which there are no descendants to worship are all of young people." If you do not early prepare, will you not be in too big a hurry at that time when your hands are busy and your feet confused?

I will tell about a clever method which can be constantly used, and may be employed everywhere. Who has *nothing* to do? If one must be at leisure before he repeats the name of Buddha, then there will not be much time in which it can be done. If one is truly zealous, when dressing, eating, travelling, or sleeping, there is no time when one cannot repeat the name of Buddha. Even when some one is talking with me, I can on the one hand entertain him, and on the other hand repeat the name of Buddha. Excepting when I am replying, on the one hand he can be speaking, and on the other hand I can be repeating. When I have repeated until I am used to it, I can entertain and also repeat the name of Buddha. There will be no difficulty in doing both at one time. There are already many who manage in this way, and it is very fruitful.

For instance, when you call a soul that has strayed from the body to come back, and call it real earnestly, you are able to call it back. What is the principle of this? The breath you have spoken is mutually influential, and your minds are mutually responsive. The ancients said, "Metal and stone are broken by the influence of the most sincere." Moreover, Mi-t'o has power to welcome us. If I have a heart that approaches him, and indeed constantly calls him, how can my calling fail to be efficacious? Lustful men constantly think of women. They can see women even in their dreams. Those who love money constantly think of getting rich. Even in their dreams they are able to pick up treasures. People who hanker after liquor or love to gamble constantly think of these with affection. Even in their dreams they drink liquor and gamble. This is because their mental energies are devoted to these things. All the more is repeating the name of Buddha a proper and orthodox affair, for which we also have the power of Mi-t'o's vows. He will bring his boat and seek people to ferry (save). Why should you worry about his not responding when you call, or its being fruitless when you summon him?

Alas, when formerly women repeated the name of Buddha they did not know the reason therefor. When male and female monks repeated

the name of Buddha, they did not explain its mysteries. Today I do not hold with light regard the trouble of speaking, and so give expression to this large piece of literature explaining the reasons for repeating the name of Buddha. I think that you should all now understand. If indeed you can believe, you should make vows and do them, and then you will not waste this cause and lose your opportunity. Although the food is good, you must yourself open your mouth and taste it, and after that you will know its flavor. Although the Buddhist law is mysterious, it is necessary for one to manifest a mind to go and study before he can know its wonderfulness. You should realize that I, with all people have generation after generation sown causes which make it possible for us to meet today, so that you can comprehend this my simple talk. By no means in my presence lose this opportunity, which would be truly regrettable. If you are among those who can read the sacred books, and take the small O-mi-t'o-king, (阿彌陀經) the U-liang-seo-king (無量壽經), the Shih-luh-guan-king (十六觀經), the Gu-yin-wang-king (鼓音王經), the Wang-shen-luen (往生論) and other similar books, peruse then carefully and read them slowly, and also determine a number of times for repeating the name of Buddha, and when you have finished repeating, in addition read the Incantation For Escaping Rebirth (往生咒) three, five, or seven times. That will be good. Or if in addition you read the Diamond Sutra (金剛經), and the Great Mercy Incantation (大悲咒), that is more excellent yet. If those who cannot read will only repeat the six Buddha words (La-mo-o-mi-'o-fuh), and repeat them with true sincerity, and are able to carefully observe the restrictions, and every month keep the six days of vegetarian diet, the eighth, the fifteenth, the eighteenth, the twenty-third, the twenty-ninth, the thirtieth, and on short months add the twenty-seventh, and constantly perform the ten kinds of righteous conduct, I will guarantee that it will be efficacious and certainly will not deceive you. If you have a first-class foundation, and broadly understand the sacred books and the teachings, and comprehend unitedly the mental roots, then to sit in contemplation is to contemplate the Pure Land, and the Pure Land is the Pure Land of contemplation. Not only will you ferry yourself, but also others, which is harder to accomplish.

To summarize, for one who repeats the name of Buddha with a true heart, Mi-t'o constantly emits light and shines on him, so that calamities disappear, and sicknesses decrease, and misfortunes will not encroach. Men and creatures, all will be prosperous. A lucky star will shine upon them. The Sacred Book says that one who repeats the name of Buddha has on his head a light that shines forty li. This is the light of Buddha first shining to welcome you. There are also some who in dreams see the image of Buddha, others who in quietness see the light of Buddha, and still others who can see the god Buddha when opening or closing

their eyes. There are some who see a tower in the air, some who see precious lakes and precious lands, golden platforms and silver terraces, some who see a brightness shining luminously, and even some who see the Bodhisattva Buddha's precious hand touching his head, and his Buddhist robe. All this is because the mental regions of different people are different. My words are now finished. La-mo-o-mi-t'o-fuh. Would that all people might repeat the name of Buddha, and then each would ascend to the West, and everywhere in the universe all the Buddhas of the empty space, the minute dust, and the grounds of Buddhist monasteries, would bestow their majestic power on all creatures, and all would attain to true Buddhahood. The world is without limits. My desire is also without limits, Empty space is without boundaries. My wish is also without boundaries. All creatures are without measure. My wish is also without measure. A hymn says:

"The Buddha that is in the hearts of all people
Naturally will become a true Bodhi (perfect intelligence).
All creatures who are in Buddha's mind
Have long been bound by earthly customs.
From now henceforth all should manifest a great purpose
And not lose the present opportunity.
May my fellows who repeat the name of Buddha
Every one attain to Paradise."

Written in the two thousand nine hundred and fiftieth year after the birth of Sakyamuni and the twelfth year of the Chinese Republic, on the eighth day of the first month of the Chinese calendar by Shu Uen Huang Gioh (書雲黃覺). Mr. Ngen P'u Wang U Shih (恩溥王余燮) contributed the money for printing.

The printing boards are in Uin Shien (榮縣), at Heo Shan (後山), in the Fuh Huei T'ang (福慧堂). If there are any who wish to print the book, there will be no charge for the use of the printing boards.

"Outlook of Christianity in China"

M. WANNAGS

PROMIENT leaders of the Chinese Church contributed articles on "The Outlook of Christianity in China" in the June (1928) issue of the CHINESE RECORDER. One of them would like to see the missionaries define their attitude to this question. Being a missionary and non-Chinese, this challenge induces me to offer a few comments on some of the points raised in aforesaid articles. These express my personal point of view.

It was indeed a great joy to me to note the serious and deep conception of the essentials of Christianity held by some of our Chinese friends and the clarity with which they define its scope. I approve fully the statement of one of the contributors, to the effect that the essence of Christianity is to show men the way to God: to a God who has revealed Himself in Jesus Christ, and, in Jesus Christ, become the Saviour of the world. Of what he says, furthermore, about the effects of Christianity in the moral and social spheres of life, in art and science and in all other departments of cultural life, I also gladly approve. Biblical Christianity, indeed, abounds in moral, social and other life values so much so that it can supply the mental wants of the poor as well as satisfy the longings of those who are spiritually needy.

However the articles contain also some exaggerations to which I cannot well give my consent: as for instance, one writer says, "The Chinese look upon the missionaries as gods, the missionaries look upon the Chinese as heathen, without any civilization" and, "All through her history China has been searching for one thing only—the truth."

As regards the first statement, the writer seems to have forgotten entirely the events of the last three years; concerning the other statement we can only pass it with a humble smile.

The articles also contain arguments of a more serious nature, originating in a particular attitude towards Christianity and the emerging indigenous Church of China. These ought not to be left without contradiction from the missionary viewpoint. What I am going to say is not written from fondness for argument. Quite the contrary. My aim is solely and humbly to serve the common Christian cause.

We are all consciously aiming at the establishment of a strong, indigenous, and self-supporting Christian Church in China. The sooner we reach this goal the better. But let us not overlook or make light of the difficulties and dangers on the road to this goal. If we look them straight in the face and define them as what they are, the future Church will be spared not a few detours and wrong tracks.

Mr. K. L. Pao writes: "Our western benefactors worry too much about the future well-being of their spiritually begotten." Yes! Quite so! We missionaries, or at least some of us, though we do not exactly worry, are rather anxious about the welfare of the individual members of our churches, the future of the Chinese Church as we have noted it during the last years and also about the continuance of Christianity in China as a whole. Our Chinese friends advise us to look more hopefully into the future, because, they say, "Christianity has taken deep root in the Chinese soil," and "Christianity will endure just as other religions have endured in China"; for "Truth never can die out." Would to God that Christianity might endure in China! Nevertheless, I must say that the reasons for this anxiety are neither refuted nor lessened by what

I have read. On the contrary they are rather augmented thereby. A father shows no anxiety for his children, if they are healthy, physically and spiritually. If we could say that this is true of our "spiritually begotten," i.e., if they showed signs of being spiritually-minded, then our anxiety for them would be a sin. But things being as they are, we are far from feeling that an indigenous Church in China has as yet materialized.

One of the writers of these articles sees clearly the main difficulty. He says: "There are too many nominal Christians." Yes, these lukewarm Christians, who are "neither cold nor hot," they are the brake-shoe on the growth of a living church. We must, therefore, sift relentlessly! Much less difficult than this one are the questions which concern the inward and outward control and management of the growing Chinese Church. However, it must be said that the cooperation of the Chinese intelligentsia in bringing forth a *Chinese* Church is not as large as we might have expected. The result will be a lack of those men who, with a broad and comprehensive ecclesiastical horizon, can render the Church the service of real leadership.

I do not overestimate the value of theology, but it cannot be denied that our Chinese friends so far have done very little in the direction of producing, what might be called, an indigenous theology for the Chinese Church. Not only that, but even serviceable church hymns, which express the common Christian experience of the religious soul of China, are sadly lacking. The future Church of China needs theology, if she is to counteract efficiently the anti-Christian powers; and she needs church hymns for the edification of the church members. I was quite surprised that none of the writers even touched upon these problems which are certainly of essential importance for the growth of an indigenous Church. Compared to such problems the money-question seems to me to be rather insignificant. Who will take these burdens off our shoulders?

We are also anxious about another thing—the readiness of the Chinese character to compromise as a result of which the purity of biblical Christianity will be brought under question. For one of the writers to say, "A Chinese sees no inconsistency in being a follower of Confucius, Buddha and Laotzu at the same time. They apply this spirit of tolerance to Christianity also," may bring ease to his mind, but not to ours. Who can assure us that to these three names, the names of Christ, Mohammed and others will not be appended? He who can unite these three heterogeneous systems in his one "ego," without being disloyal to his better self, may well be able also to bring himself into agreement with six or even ten different systems and still talk as if he had a compact way of viewing life and the world or even claim to have a religion of his "own." This attitude of mind the author calls "tolerance."

We foreigners call it indifference, and by no means consider it to be a virtue but rather a weakness in the Chinese character.

By tolerance we mean the spiritual and moral power resulting from a Christian character, and we value it as a token of real culture, i.e., culture of the heart; but the mixing up of heterogeneous religious values is due to a lack of religious principle. Right here we see exceedingly great dangers lurking ahead for the Church and feel in duty bound to warn against them. We would be bad keepers of the spiritual inheritance transmitted to us by former generations, if we did not thus raise our feeble voice, when we see the future Church in China, for whose truth and strength we have spent our lives, fast becoming syncretistic. If the attitude of mind, indicated by this writer should spread and be commonly accepted, it would mean a development utterly disapproved of by those mentioned above and it certainly could not be reconciled with the essentials of our faith. For this reason we are entitled to ask, What can we contribute that will safeguard our spiritual children and help them keep themselves free from all harmful religious muddling and enable them to be loyal to the Gospel of Christ?

As to the question of Christology our anxiety is no less justified. Quite a number of these writers put first among the spiritual values offered by the western Church to China, Christ Himself! Christ, the Saviour of the world and of China. Yet we can easily recognize that the Christological conflicts of the West have begun to enter the Church of China. Christ is to be a sign to be spoken for and against. This applies to individuals as well as to whole church communities. On one side are those who draw a sharp line of demarcation between the Gospel of Jesus and the Gospel about or concerning Jesus: Jesus as a great teacher, a great sage, a giver of great moral principles. On the other side is the great host of those who acknowledge in Jesus their personal Saviour, who has made them free from sin and guilt by actual experience through faith. Will the Church of China be able to bear the burden of the Christological combats between her members, which are bound to come or will the healthy growth of the Church be hampered thereby?

It is to be feared that the present development leads in a direction which will not be welcome to many of us. Will the Church in China allow that line of demarcation to remain, or will she try to find a remedy by "striking a happy medium"? Here is, according to my humble opinion, the weightiest problem for the future Church; for the existence of the Chinese Church as a whole depends on how this problem is solved. In my estimation the solution is solely to be found by those coming to the front, who consciously make the belief in Christ crucified and risen from the dead the cornerstone of the Church. Whosoever does not agree with this let him seek his edification outside the pale of the Christian Church. Far better to have the unity of the Church disturbed in that

way than for it to suffer internal harm by disloyal compromises. I can assure our Chinese friends that western Churches do sympathize with them in their religious conflicts and are well able to comprehend them.

Again we are anxious because of the efforts to bend the Gospel message down to a "Social Gospel." I am very well aware that this so called "Social Gospel" is something imported by westerners, but it is already taken for granted by many in China that it expresses the full meaning of the Gospel of Jesus Christ. We who belong to the Lutheran branch of the Church, and to whom the saving knowledge of the Gospel, the revealing of Christ in us by God's grace, is the best commentary on Christ's message, can see in what they call the "Social Gospel" nothing but a dilution and revaluation of the Gospel, which is essentially religious, in terms of social life.

If the Gospel of Jesus Christ is above all social, then we ought not to be indignant when visionaries confound it with socialism, communism, bolshevism or anarchism. Those are on the same level who seek first and foremost in Christianity social results, and so look for thoroughgoing reform of China's social ills. But does this idea do justice to the Gospel of Jesus Christ? Jesus urges upon us, above all, a religious claim. He does not urge us first to love our neighbour as ourselves, but to repent, a thorough change of mind and will, conversion, a new birth. If his heart has thus been transformed a man's attitude towards mankind voluntarily becomes different. The central idea of the Gospel of Jesus, the demand to repent or rather to change the will, must not be shifted to the side by consideration of what men think. We are not sent to preach a Gospel by means of which a new social type of man is to be produced, but to create a new religious man, the man of God, who voluntarily manifests the social and moral mind of Christianity. In our message the religious side of the Gospel has to be primary and the social side secondary.

The Church and her leaders must not fail to keep this in mind. Not the attitude to the social whole, but the new birth, the new heart changed in its attitude towards God, ought to be made the *sine qua non* of both entering and remaining in the Church. If I am not mistaken, our Chinese friends sympathize far more with the "Social Gospel" than with the inevitable demand repent, i.e., change your mind and will. The former is, of course, far more convenient than the latter. It takes the sharp edge off Christ's demand and allows a person to call himself a Christian even when he fails to comply with what is essential. But this is not what the Bible teaches us about growth into Christian manhood; and somehow and somewhere such teaching will have disastrous effects. Sooner or later we shall have to pay attention to this even though, as one of the writers thinks, we missionaries, as a result of our western mentality and training, have deteriorated the Gospel, which actually

originated in Asia. It is a pity he did not tell us how we produced this deterioration. If he means that we have done this by offering the Chinese a "Social Gospel," I quite agree with him. But he is sadly mistaken, if he means we have laid too much stress on the *religious* side of the Gospel.

The Gospel of Jesus Christ was, it is true, originally preached in an Asiatic tongue: but it was a tongue totally different from the Chinese. And further, I cannot espouse that writer's opinion, who claims that the words and parables of Christ are, because they are Asiatic, more comprehensible to the Chinese than to us. The word pictures of the camel going through the eye of a needle, or the straining at a gnat and swallowing a camel, or the pulling out of the mote from an eye, to mention only a few of them—do they really come nearer to the imaginative faculty of the Chinese than to ours? I doubt it! This writer, furthermore, ought to know that the sacred documents of Christianity have not been transmitted to us in an Asiatic, but in a European language, though this is now reckoned among the dead languages. This language has been much more exhaustively studied and analysed by westerners than Chinese. And, what is of the greatest consequence, no one will doubt that Christ's chief demand, tramsmitted to us in the Greek language (Mk. I, 15,) has been faithfully rendered in the Chinese translation.

As long as this demand of Christ is not infringed upon in the Church, all the other things that are objectionable to this writer, such as "European traditional forms of worship," he is welcome to treat as *adiaphora* and to replace them by better ones.

It is just in this demand to change our minds and wills that I see the solution of many questions, which are of the highest importance for the Church. This change will free the Church from her own past and from foreign tutelage. It will enable her to win a new relation toward her own environment: it will provide her with a new attitude on patriotism, nationalism, the state, foreign countries, foreign customs, the education of the rising generation, etc. When the "new creature" is made the starting point for the new code of morals, then nothing can be said against the Church making room for many of the excellent moral maxims of Confucius and other worthies, so long as they are not opposed to God's revealed Word.

Our Book Table

CHINA AND ENGLAND. *By* W. E. SOOTHILL, M.A. Oxon. *Prof. of Chinese in the University of Oxford. Oxford University Press, London Humphrey Milford. 1928. Price 7/6.*

In a foreword the writer states that he has spent most of his life in the midst of the Chinese and in their service and that what he says in this book is given with sincere affection for China and its toiling and tolerant masses. Though their leaders have not yet guided their great race into the peace and prosperity which the people deserve he bespeaks for leaders and people alike the patience and unfailing sympathy of the peoples of other lands. He suggests that the American and British governments being both in sympathy with the Nationalist ideals of modern democratic government, should be especially ready to give friendly help to China in this time of transition and of struggle to realise her ideals and aspirations. Dealing especially with Great Britain's relations with China in the past the author seeks to show that in spite of faults and misunderstandings on both sides "friendly intercourse with a friendly people for mutual welfare has been England's unwavering policy." In Chapter III to VI he deals with the very live and thorny question of Extra-territoriality, giving its "Rise and Cause as Relating to Persons," its "Present Position," the "Story of Concessions and Settlements" and the implications of its total "abolition." Some interesting facts are given in connection with this subject. Japan at present has extra-territorial rights over more than a million of her subjects in China, about 90% of the whole of the foreigners possessing such rights (p. 43). Great Britain has similar rights over only 15,000 or less than 5% of those affected. Altogether there are only 30,000 westerners who have the benefit of these rights in China, whilst over 83,000 (mostly Russians, viz, 79,000) are without these privileges.

He sums up the question as follows:—"Despite certain unforseen intrusions it (extra-territoriality) has served and still serves a very useful purpose during a period everywhere recognized as interim and that it has been at least as great an advantage during that period to the Chinese as to the foreigner" (p. 89). "I am of opinion that the gradual abolition of extra-territoriality and the creation of new treaties with the various nations on reciprocal terms, would not only be an encouragement to the substantial and reasonable majority of the Chinese educated and business classes, but that the educative effect on the ruling classes would be very great (p. 91). The author has a valuable chapter on "Trade and The Industrial Revolution in China," which should be carefully read and digested. "Tariffs: the Maritime Customs and other Services" are topics dealt with in another chapter. Chapters IX and X have as their subjects "Cultural Importations—Early and Later." He deals with criticisms of the missionary movement and the growth of the Christian Church in China, and its wide-spread activities and influence. In Chapters XI to XIII he makes a careful study of the causes leading to the Revolution and the establishment of the Republic and of the principles underlying the Nationalistic Movement in China. This is followed by a very valuable digest and criticism of Dr. Sun's "The Peoples' Three Principles." All who have the welfare of China and its people at heart whether Chinese or friends of China, will do well to ponder over these chapters. There are great laws of political and economic science which cannot be violated without

harmful results. Facts and not half-truths or fallacies must be made the basis of a nation's theories and principles of government. There are also great ethical and spiritual laws which cannot be ignored. To sum up in Soothill's own words—"The San Min Chu I is the most important political book in China to-day, containing possibilities of some good, overborne by others of untold harm. Certain of its results are already manifest in the recent sufferings of China as well as in the unjustificable hatred of Britain and other countries which this book sedulously cultivates" (p. 186). In his preface the author says, "It is difficult in a work of this kind to speak with impassiveness but if I have said anything that would hurt the feelings of any sensitive Chinese I can only ask for consideration as from one lover of his motherland to another."

There is a bad slip on p. 45 where "His Excellency T'ang Shao-yi is referred to as formerly minister to Washington and later President of the Chinese Republic." Again on p. 219 it is stated that Britain "has just decided to cease to be a landowner in Shanghai, etc."—For Shanghai should we not read Hankow?

His choice of the title "China and England" we will leave our Scotch friends to criticise.

"China and England" is a timely and masterly contribution to the study of the China of yesterday and today.

E. B.

ROADS TO THE CITY OF GOD. BASIL MATHEWS. *United Council for Missionary Education. 2 Eaton Gate, London, S.W.1. 1/ net.*

This is a connected story of the thinking and aims of the Jerusalem Meeting. It gives the gist of the discussions at that meeting somewhat in contradistinction to the more formal Findings published in another volume. Pertinent and telling quotations from various speeches are given. The main significance of the Meeting is thus given (page 104). "Yet it is now a matter, not of vague hope, but of simple irrefutable fact, that at Jerusalem these men and women, differing in race, in communion, in language, in attitude, in theology, in social outlook and political aspiration, reached a unity, not tentative nor hesitant, but wholehearted and living and confident, and spoke a message, not trembling nor halting, but ringing and real, rooted in the verities of the past and reaching forward to the conquests of the future." In spite of being somewhat involved that is an interesting sentence! Little reference is made to the differences of approach that such a meeting is bound to reveal. Selections have been made from what was said to bear out the general summary given above. In other words this book gives the accordances of the Meeting into which any early discordances were finally merged. It should be read along-side of "The World Mission of Christianity," the record of the formal Findings of the same Meeting.

CHINA AND WORLD PEACE. MINGCHIEN JOSHUA BAU. *Fleming H. Revell Company. New York. G.$2.00.*

This is in general a summary of China's present international relations and their origins. It shows also how the interests of other powers in China and developing attitudes and problems within the country itself affect world peace. One feels, however, in reading that it was written too much for

propagandic purposes. The propagandic urge in politics as well as in religion tends to give a slant to the presentation that undermines its real significance. For instance in discussing the causes of the May 30th affair in Shanghai the author bears down considerably on the relation of the Japanese to child labor. His criticisms are probably justified. But it does not help his cause to ignore so completely, as he does, the fact that this is a general problem in which while the Japanese share they are not necessarily sinners above all the rest. Then, too, one felt in reading that the author has depended too much on current newspaper accounts for his supporting data. Those factors will we fear bring the book sufficiently under suspicion as to its accuracy to weaken considerably its real value.

TA-HIO, THE GREAT LEARNING. EZRA POUND. *University of Washington Book Store, Seattle.*

This translation, somewhat free, makes available for English readers the main emphases of this small but influential treatise. Two points stand out clearly. First, the importance attached to personal moral influence in family and social life. This is viewed as a dynamic influence. Second, the rectification of the individual is of course the basis of this moral influence and the keynote to social and personal life. Experts in Chinese would probably disagree with some detailed translations. A few notes and comments are added. One wonders, moreover, why "T'ien" (Heaven) is usually translated "sky," though in a quotation from the Odes ("Book of Verse") it is given as "Heaven." It would have been fairer to the original to have used the term "T'ien" all the time as it is at least more meaningful than "sky," which does not fit the mood of this treatise. Just to read this translation is to realize that "T'ien" must mean something more than sky even though it may be doubtful that it implies a supreme *personal* being. This treatise gives the gist of China's moral philosophy.

JAPAN IN THE WORLD OF TO-DAY. ARTHUR J. BROWN. *Fleming H. Revell Company, New York. 323 pages, price $3.75 Gold.*

We welcome this latest member of Dr. Brown's growing family. It is the fifteenth child of his pen. Nearly all of his books deal with the achievements and tasks among the oriental nations.

Dr. Brown's style is always vivid. He is generally sure of his facts and he marshals them in a convincing way. *Japan in the World of To-day* is no exception.

From the very first page, it grips the reader and holds his interest to the end. This book can well be compared to Andre Siegfried's *America Comes of Age*. He deals with the life and problems of Japan in the same frank but sympathetic manner. It is difficult to find any book so full of facts which we need to know as is this book. Most of these are to Japan's credit. Some are not so highly creditable; but even here Dr. Brown submits them in such a kind, sympathetic way that a Japanese could hardly take offense, such as, for example, China and the twenty-one demands and social and industrial problems.

It is rather startling to read: "Of the 200,000 girls who enter the factories each year, 120,000 never return to their homes, but drift from one factory to another, till they are broken down, or become open or clandestine prostitutes; while of the 80,000 who do go back to their families 13,000 are ill."

In view of the present Sino-Japanese situation, the following from the address of the Minister of Foreign Affairs, Baron K. Shidehara, to the Imperial Diet, January 17, 1927, is worth reading:

"While expressly reserving for ourselves the position to which we are entitled, we are prepared to consider the legitimate aspiration of the Chinese people with full sympathy and understanding in the interest of Sino-Japanese friendly relations. Japan's policy covering all questions of relations between Japan and China may be summarized:

"First, Respect the sovereignty and territorial integrity of China and scrupulously avoid all interference in her domestic strife.

"Second, Promote the solidarity and economic rapproachement between the two nations.

"Third, Entertain sympathetically and helpfully the just aspirations of the Chinese people and cooperate in efforts for the realization of such aspirations.

"Fourth, Maintain an attitude of patience and toleration in the present situation in China and at the same time protect Japan's legitimate and essential rights and interests by all reasonable means at the disposal of the Government."

Anyone who wishes to have a comprehensive knowledge of Japan in the world of to-day should by all means invest Gold $3.75 and an evening or two in this book.

A. R. KEPLER.

POLITICAL PLURALISM, A STUDY IN MODERN POLITICAL THEORY. *By* K. C. HSIAO. *The International Library of Psychology, Philosophy and Scientific Method. Harcourt Brace and Co. New York. $3.50 (gold).*

Dr. Hsiao Kung-chuan is professor of Political Science in Nankai University, Tientsin. He tells us that political pluralism is the antithesis of political monism. Mussolini is a monist. The monist holds that there should be but a single sovereignty in the state, whether king, oligarchy or democracy. The pluralist advocates, on the contrary, a division of sovereignty; for instance a regional sovereignty for territory; an occupational sovereignty for agriculture, industry, trade; a national sovereignty for defence and foreign relations. To maintain this thesis Dr. Hsiao has ransacked history, ancient and modern, and has quoted authorities from almost every nation on earth. He has put an immense amount of research into his book and has presented his case, one would say, as convincingly as it can be presented. Where the book is weak or, at least, not as clear as it might be, is that he does not show how these overlapping sovereignties are to be harmonised in practise. That there is need of more devolution in the administration of modern states will be readily admitted. Every legislature is overburdened with proposed legislation which has not one chance in a hundred of being even discussed. In the British parliament there is one day in every year when a multitude of proposed bills are summarily dropped for the remainder of the session; this is called the "massacre of the innocents" and serves to illustrate how overweighted with business the parliament is. This book is a relevant discussion of the question but, as has been said, it does not indicate clearly how the suggested "regional" and "occupational" authorities are to be correlated with the sovereign power of the state.

SHODDY. DAN BRUMMITT. *Willett, Clark and Colby, Chicago. 337 Pages. G.$2.00.*

Besides psycho-analyzing Methodism, Dan Brummitt has written an interesting story. *Shoddy* portrays a convincing picture of ecclesiasticism in action. It is written by one who, unlike Lewis Sinclar, speaks from the inside and not as an onlooker. No one but a Methodist could have written *Shoddy*. Methodist readers may squirm at some of the disclosures made of "the system" and its workings, but at no point does one get the impression that the author is out to ridicule or caricature his church. If he has any purpose beyond that of painting a true picture, one believes it is to stimulate and help rather than embarrass or harm his church. The author obviously would have us believe, moreover, that the differences between ecclesiasticism after the Methodist order and that to be found in other churches, are mainly due to the fact that Methodism is larger and more powerful than the others.

The story moves forward with the career of one Bartelmy Bonafede, who climbs from obscure and humble beginnings to the position of bishop. How he manages to scale these heights reveals much in the character both of Bonafede and of the organized church. He studies and sedulously serves the "organization" and it rewards him with "the highest gift" it can confer, although in the end the transaction turns out to be of little credit or satisfaction to either bishop or church. One is glad that the author has introduced other more admirable figures into his story, and that at least one of them is a bishop of more sterling qualities than his colleague. One notes with interest also that ecclesiasticism is conceived of as infecting laity as well as clergy.

Two sorts of church people will enjoy reading this book, namely, Methodists and non-Methodists. Both sorts, if open-minded, will be impressed by the portrayal given of forces inherent in institutionalism which forever threaten the spiritual health and vigor of organized religion. At the same time they will be happy to make the acquaintance of a group of real people, moving through real scenes in contemporary church and community life. One feels in meeting some of them as if he has met them before—somewhere.

B. N. T.

CLOSE QUARTERS. R. D. REES. *Student Christian Movement. 2/ net.*

This is not a book of statistics or information. It gives Christian insight into human relations in many walks of life. The author was a missionary in China. With keen mind he seeks to test out the meaning of being a Christian in racial, political and industrial life though he does not divide his material in this way. He gives glimpses into actual experience and furnishes many suggestions for the guiding of experience into fuller, richer paths. Each chapter is in the nature of a practical devotional study. Much of it is thought out in the quietness of the "closet." And yet one realizes that all the time both writer and reader are peering through the open door of the closet to where men struggle, and upon shifting attempts to live which must be readjusted in the clarifying light of the meditations of the closet. Every chapter makes a good basis for a devotional period; yet each chapter leaves one feeling that something ought to be done as well as thought. It is a study in devotionalized ethics.

THE EXPANSION OF ISLAM. W. WILSON CASH. *Edinburgh House Press. London. Pp. 304. 3/6.*

Great changes are taking place in these days, in what is spoken of as the Moslem world. The full significance of movements among Mohammedans is often lost to English readers because of a lack of elementary knowledge of Islam, out of which these movements spring. This book gives a very good account of Mohammed and the religion he founded, and provides the necessary background for its chief purpose, which is to describe the momentous changes through which the Moslem world is passing, and to tell of its expansion.

Islam has for so long been a static religion, and has shown such intense conservatism, that is is hard to associate some of the things seen and heard of in these days with Islam at all. The renaissance in some Moslem countries is remarkable, and is well set forth in this book. Islam in China does not yet seem to be aroused, but elsewhere the struggle for liberty of conscience and a liberal outlook upon life seems to have reached an acute stage, and the new thought appears to be winning the day.

I. M.

WHY MR. BERTRAND RUSSELL IS NOT A CHRISTIAN. *Student Christian Movement. 4/- net.*

To have a Quaker engage Mr. Russell in a dialectical duel promises piquant reading. We watched the moves of the Quaker with lively attention. We should like to see Mr. Russell's counter moves. At times the author is caustic. He tries to push his dialectical sword into the weak points of both Mr. Russell's practise and principles. His chief thrusts against this doughty critic of Christianity are first that Mr. Russell does not really understand Christianity very well and second that he uses as the basis of his criticism scriptural references concerning which Christ's authorship is held uncertain by many Christians. At times he also shows where Mr. Russell's philosophy is not consistent and is evidently changing. Two benefits may be derived from reading the account of this duel from which one duellist was necessarily absent. First it indicates some of the points of the modern attack upon Christianity and second it indicates how they may be met. In addition it suggests some of the vulnerable points in Christianity that need attention.

THE MOFFATT NEW TESTAMENT COMMENTARY. MATTHEW. THEODORE H. ROBINSON, M.A., D.D. *(London) pp. 237.* THE GENERAL EPISTLES. JAMES MOFFATT, D.D., LL.D., D.Litt. *Pp. 246. Hodder and Stoughton, Ltd., London. Cloth. 9" x 6". Price. 8/6 net each.*

Dr. James Moffatt, whose new translation of the Bible has commanded widespread acceptance, has enlisted the services of a number of Biblical scholars for the purpose of bringing out a series of Commentaries on the books of the New Testament under his editorship and using the text of his translation. The purpose of these commentaries is to help the present day reader to feel the impetus and inspiration of the Christian faith as it dawned upon the minds of the commumities of the first century. So far two volumes have issued from the press:

That on Matthew is written by Dr. T. H. Robinson, one of the younger British Baptist professors of Semitic languages, whose claim to front rank scholarship has already been established. His commentary, though written in the full light, and conveying the results, of the most recent scholarship,

is written in non-technical language and in such a way that the ordinary reader is enabled to trace the distinctive purpose of the evangelist, viz. to commend the Gospel to Jewish readers, and the way in which he uses the available material to serve that purpose.

The second volume is written by Dr. Moffatt himself and contains an adequate and illuminating introduction to each of the General Epistles: James, 1st. and 2nd, Peter and Jude. Questions of date and authorship are discussed in a way that is quite intelligible to the ordinary man and a running commentary of the text is given paragraph by paragraph.

The question of price may present a difficulty for many missionaries and English reading Chinese workers, but it would not be easy to suggest a more suitable gift to those engaged in the work of expounding the New Testament.

E. F. B-S.

FARM AND FACTORY IN CHINA. J. B. TAYLER. *Student Christian Movement, 32 Russell Square, W. C. 1, London. First edition, June, 1928.*

This book gives striking contrasts of the medieval and modern conditions in agricultural and industrial China. It is an attempt to present the traditional economy of both farm and industry in China for understanding the needs and the tendencies of the present. The beginnings and extent of modern industry are given together with a general discussion of the resultant problems. The international aspect of the situation is also touched with an appeal for greater cooperation toward solving the complicated problems.

THE ROAD TO GOD. *By* Dr. WILFRED MONOD. *B. es L., Professeur a la Faculte Libre de Theologic Protestante. Translated from the French by* Mrs. R. C. GILLIE. *With a Preface by the Very Rev. The Archbishop of Upsala, and an Introduction by The* Rev. A. E. GARVIE, D.D., *Principal of Hackney and New College, London. A. and C. Black, Ltd. 1928. Pp. xvi, 262.*

The experience of a life-time in ministering to the spiritual needs of seekers after God is distilled in this volume, whose waters are as refreshing as a mountain stream. It was prepared for beginners in the Christian life, though best adapted to minds that are already mature. The book deals with man's moral problems and their solution in Christ; it contains much practical wisdom on living the Christian life. In addition to his own comments on each subject the author supplies many illuminative quotations from a variety of religious thinkers, ancient and modern. While sympathetic with the scientific viewpoint, the author is unwilling to concede that the unreligious scientist can discover religious truth; spiritual things can only be spiritually discerned. The book is not one to be read at a single sitting. Though in its structure the skeleton of the book is almost unpleasantly evident, yet large pieces of juicy meat cling to it in many places. Everything the author himself writes is perfectly clear, and his arrangement of thought, quoted from others is beautifully logical. Archbishop Soderblom, who confesses to many years of spiritual indebtedness to the author, says of him, "His words, his books, his acts and his life have an intense living unity. The sense of the rule of God through Christ has set his heart aflame"; to which Dr. Garvie, who also has known him long and intimately, adds, "his definition of the saint in this volume could be applied to himself"; and "what he writes on renunciation has an illustration in his own life."

D. WILLARD LYON.

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. *By* WILLIAM ADAMS BROWN, PhD. and D.D., *London: Hodder and Stoughton. 1927. Price 8/6 net.*

A fore-note states that this book has been written by one who believes that prayer is the art of all vital religion. In this world of modern science some may find that prayer is not so easy as in the simpler world of our fathers. The writer seeks to pass on to others his own experience of a prayer life that makes it possible for the soul to be 'at home' with God in this wonderfully complex universe which science has made known to us. "Our Way" he says 'lies forward not back. Not back from science to faith, but forward through science to a more assured and satisfying faith. Not back from service to prayer, but forward through prayer to a more efficient and enduring service." Prayer is the practice of the presence of God. It is not only communion but renewal, not only intercourse but *re*-creation.

The main subjects dealt with in these chapters are. I. The Re-discovery of Prayer. II. The Contribution of Psychology. Prayer as Appreciation. III. The Contribution of History. Prayer as Fellowship. IV. The Contribution of Philosophy. Prayer as Creativity. V. The Contribution of Education. Prayer as Discipline.

The book concludes with a valuable bibliography of the devotional life. We have found Dr. Adams Brown's 'Study of Prayer in a World of Science' a thoughtful and helpful book, and an incentive to the prayer life. Prayer he says, introduces us the great Companion who meets our human need with his divine response. The man who has learned to pray is no longer alone in the universe. He is living in his Father's house.

E. B.

THE HUMAN STORY OF JOHN BUNYAN. *By* GWILYM O. GRIFFITH. *Hodder and Stoughton, London. 7/6 net.*

John Bunyan (or Bonnionn) was born on May 23rd., 1627. This new story of his life appeared in connection with the ter-centenary celebrations held last year. The great standard work on the "Life of Bunyan" is of course, that of Dr. John Brown. The writer of the present volume has sought to lay emphasis more on the human side of Bunyan's life, and to draw attention to "certain neglected aspects of Bunyan's message."

Bunyan, as the writer says was a "child of the storm." He was a genius in spiritual things. He was an "immortal dreamer," and at the same time a practical man living an intensely active life. He regarded man as a "pilgrim of eternity," and yet at the same time he had the vision of a new Christendom. "He saw that a better order could be built up only on a better conscience" and that this must come "through the witness and authority of a quickened and united Church."

We would recommend this study of Bunyan's Life and Work to all who are seeking to build up the new "City of God" in this storm-tossed land of China. Bunyan was a valorous soldier in Christ's army and threw himself eagerly into the Holy War under Christ's leadership. It is such men—with souls aflame, that China needs. Men of vision, who can first dream and then translate their dreams into reality. "Dreams grow holy put in action."

E. B.

THE HOLY SPIRIT IN ST. PAUL. Rev. R. BIRCH HOYLE. *Hodder and Stoughton, Ltd., London. Crown 8vo. Cloth. Pp. 319. Price 8/6 net.*

The author narrows down the area of his discussion to that of the Holy Spirit *as experienced and interpreted by Paul.* The first part of the volume

deals with that experience in the Apostle's inner life and in his missionary labours; the central section with the sources of his ideas in the Old Testament and in both the Palestinean and the Hellenistic Judaism of his time; and the final chapter with the value for to day of Paul's experience of the Spirit. This is not a book that can be easily mastered in odd moments, as much of it is technical and all of it is scholarly; but it contains a mine of sound learning upon a subject of the very first importance to all Christian workers and it will liberally reward, as its understanding will demand, diligent study.

E. F. B-S.

THE DEFENSE OF THE CATHOLIC CHURCH. FRANCIS X. DOYLE, S.J. *Btnsiger Brothers, New York. Crown 8vo. Cloth. Pp. 511. Price G.$2.75.*

This is a text book for use in colleges and universities and is the first of four volumes to be issued under the general title of "The Truth of Christianity Series." It contains fifty-seven chapters as well as a complete text of the four gospels with passages relating to the divinity of Christ and to the Church printed in outstanding types. The book does not profess to break new ground but is rather a summary of the doctrines generally accepted in the Roman Church. In the strictly theological sections it conforms to the older orthodoxy and would meet the most rigid tests of the most thorough going fundamentalist. On ecclesiastical questions it assumes without hesitation the exclusive position of the Roman Church as the only true Church and also the infallibility of the Pope, and it proceeds to draw inferences from these assumptions. We place our big question mark, not against the logical conclusions arrived at, but against the original premises.

It is only fair to say, however, that the work is very ably done, for it is no easy task to usefully compress within a few lines a summarised treatment of subjects upon which whole libraries have been written. In this comprehensive and condensed statement of the principal doctrines held by the Roman Church the author has performed a task that should prove useful to Protestants as well as to members of his own Communion.

E. F. B-S.

CHRISTIANITY AND THE LEAGUE OF NATIONS. A. W. HARRISON. *J. Alfred Sharp. The Epworth Press, London. Cloth 3/6; paper 2/6 net.*

This book is written to show why the churches should and how they might support the League of Nations. Its intricate and mountainous difficulties and creditable achievements in spite thereof, are analyzed in an informing way. This analysis is preceded by an historical statement showing the relation of the idea on which the League is based to the Holy Roman Empire and other attempts to promote world peace. Unlike the Holy Roman Empire the League is not a state. Indeed it is something new. Its main function is to "prevent the recurrence of war." But inasmuch as it may call on the Members of the League "to contribute armed forces to protect the covenants of the League if necessary" it virtually may use war to prevent war! That is true, unless some of the Members decline to line up as the League might suggest! In the meantime it "has a power of financial, commercial, and personal boycott that would speedily bring recalcitrant members to terms." The League has actually been able to head off some threatened wars. As we read, however, the League impressed us as another kind of alliance with the biggest powers virtually in control. With this inference

the author does not agree. These great powers support it, in large part, because its basic principle is to "preserve the *status quo*." Yet the author shows that the Covenant of the League "makes provisions for altering the *status quo* without war." It has "actually created machinery for changing the *status quo* in accordance with the unknown needs of the future." That is the most encouraging aspect of its potentialities! The League has done much to unify international humitarian interests. It may yet become the nucleus of an international entity through and by which all international problems may be settled. At least we may hope so!

SHORT NOTICES.

YARNS OF THE ORIENT. W. P. NAIRNE. *United Council for Missionary Education, Edinburgh House, 2 Eaton Gate, Londan, S. W. 1. 1/- net.*

Seven piquant stories of which five have to do with China. In an interesting way they show the struggle that ensues when one accepts Christ in the Far East. Suitable for telling to almost any group. The background of each story is given at the back of the book.

SAVED FOR SERVICE. MARY JANE JENKINS.

This is apparently an autobiography, though written mainly in the third person. It gives, often in an interesting manner, the course of the development of a life, varied and at times strenuous, which landed finally in missionary educational work in India. Much of it has to do with the homely and personal aspects of life which make up the religious experience.

MORE STORIES AND HOW TO TELL THEM. ELIZABETH CLARK. *University of London Press. 3/6 net.*

Here are thirteen stories of just the type children like, if well told. They appear to be new, though all are founded on folk-tales, legends and history. In an interesting and sprightly way the author tells in the introduction how stories should be told to be effective. She requires that a story-teller like an actor feel the story as real and enter into it vitally in order to produce a vital impression.

THE WONDERS OF THE HUMAN BODY. MARGARET A. SHUTTLEWORTH. *University of London Press.*

This is an hygiene course for children intended to cover a year. It is written in simple language. It deals with the main functions and aspects of the body though there is no reference to sex even in simple terms. The book has already been tried out and found useful.

SEX RELATIONS WITHOUT MARRIAGE. A. HERBERT GRAY. *Student Christian Movement. 6/- net.*

This is a "defence of the Christian standard" of marriage. It is thoughtful and thought-provoking. One feels, however, that while agreeing with the general position of the author certain aspects of the complicated sex-life are not given sufficient attention. The author's criticism of Judge Lindsey's books and proposals raise the question as to whether the latter's position has not been misunderstood by the author. It is, however, a helpful book to to put into the hands of those troubled by modern excessively liberal attitudes towards this problem.

TALKS ON FRIENDS IN JAPAN. BERYL BROWN. *Edinburgh House Press. 1/- net.*

This book is prepared for the use of teachers of children between the ages of 9-13. It aims to introduce them to the Japanese in terms of friendly meetings and activities. It contains in all six talks centering around definite characters. It should prove useful.

WESTERN POETRY: THE MIDDLE NINETEENTH CENTURY. A. E. ZUCKER. *Commercial Press. Pages 286.*

A collection of poetry written by American, British and European authors. The background of the particular writer together with some biographical data thereon increase

the interest in the selected poems. One purpose of such a selection is to introduce Chinese readers to the higher and romantic side of western civilization. Others besides Chinese can, however, delve into such a book with profit.

FAMOUS SHORT STORIES OF THE WORLD. Z. K. ZIA. *Printed by Thomas Chu and Sons, Shanghai. Mex. $0.75, postage two cents.*

A collection of thirty stories by writers in sixteen nations whose names and works are well known. This collection is intended for Chinese students who use English. Westerners would also find the stories interesting. The purpose of the author is to introduce Chinese readers to some of the more worthwhile literature in English. Fairy tales, satire and romance, interesting to old and young, are found within this little volume.

IF I LIVED IN JAPAN. GWENDOLINE R. BARCLAY. *Edinburgh House Press, 2 Eaton Gate, London, S. W. 1. 1/- net.*

This book treats simply of those ordinary aspects of Japanese life and environment which are easily overlooked and yet which are essential to understanding the human side of the Japanese. Much of the material was originally told by Japanese, which adds to its value.

THE BOOK AND THE VOTE. HERBERT HENSLEY HENSON, D.D. *Hodder and Stoughton Ltd., London. Crown 8vo. Paper. Pp. 177. Price 2/6 net.*

During recent months the historic Free Church position has been advocated with great earnestness and ability in a number of notable books published by outstanding clergymen of the Church of England. The latest of these is from the pen of the Lord Bishop of Durham and consists of a collection of sermons, addresses and articles. The significence of the book lies in the fact that while the author was at one time a convinced and strong defender of the establishment of the Church of England he has come to believe that the conditions that are inseparable from establishment may prove inconsistent with the Church's self-respect. He insists that the spiritual independence, which is enjoyed by the other members of the Anglican fellowship of Churches, which was aimed at by the Enabling Act of 1919 but which was threatened by the adverse vote of the House of Commons in December 1927, must at all costs be achieved by the Church of England, even if the price should be disestablishment and disendowment.

E. F. B-S.

WOMEN AND HOLY ORDERS: *A Plea to the Church of England.* CHARLES E. RAVEN, D.D. *Hodder and Stoughton, London. Cloth. Pp. 128. Price 2/6 net.*

Canon Raven urges with great force that since women have attained an equality with men in education and in proved ability to occupy such new spheres as medicine, journalism, the law and parliament, there remains no valid reason why they should not be admitted to Holy Orders. Moreover for such an office they have not only qualifications equal to those of men, but also *distinctive* gifts which would enable them to exert an influence impossible to men.

E. F. B-S.

ST. PAUL'S LIFE OF CHRIST. *By* GWILYM O. GRIFFITH. *Hodder and Stoughton, Ltd., London. Cloth. Pp. 288. Price 2/6.*

By the first publication of this brilliantly written book in 1925 the author, a young Baptist Minister, suddenly leaped into real fame. No one can write understandingly about Paul without at least some of the Pauline experience and Mr. Griffith has proved the possession of sufficient of it to enable him to produce the most helpful and satisfying book on Paul published in England for many years. It is too late in the day to attempt a fresh review of the subject matter of this work, which is in its fourth edition and has already become a classic. Suffice it to say that it has now attained the added fame of being issued in the "People's Library" series and at a price within the range of missionary purses.

E. F. B.-S.

WHAT IS GOD LIKE? *By* THE BISHOP OF WINCHESTER. *Hodder and Stoughton Ltd., London. Crown 8vo. Cloth. Pp. 158. Price 2/6 net.*

The reader whom the author has in view is the average educated youth, who is desirous of living a good life, but who has no opportunity for prolonged thought or extensive theological reading. To such Dr. Woods is a most helpful and understanding

guide and in the six chapters which make up this book he explains in simple language and modern thought-forms, with full sympathy with those who raise questions and with a complete absence of browbeating—the fundamental truths of the Christian religion. The chapter "Is God like Jesus?" is particularly fine.

E. F. B.-S.

HAVE WE LOST OUR WAY? *By* QUO-USQUE. *Hodder and Stoughton, Ltd., London. Crown 8vo. Cloth. Pp. 191. Price 3/6 net.*

It is an open secret that the author is Mr. F. A. Atkins, a well-known Free Church journalist, and the book consists of seventeen articles first published in the "British Weekly." These deal in a very brilliant and provocative way with a great variety of subjects such as: the pulpit, the press, politics, war, wireless, motor cars, the movies and the modern young woman. It is a somewhat uncomfortable book for those who desire to be 'at ease in Zion' as it gives the impression that things are in a bad way. There is certainly another side to which the author has not done justice, but it may be well to know the worst.

E. F. B.-S.

YE ARE ALL ONE. *By* ANNE ASHLEY, M.A. *Hodder and Stoughton, Ltd. London. Cloth. Pp. 123. Price 2/6 net.*

The central idea of this gracefully written and stimulating little book is the corporate character of the Christian life. Men are not isolated creatures with a purely solitary inner life. Even the mystic, whose most intimate personal religion enables him to obtain the vision of the beauty of God is performing a social service, while the Eucharist is the most democratic form of prayer.

E. F. B.-S.

THE SPIRITUAL GUIDE. *By* MICHAEL DE MOLINOS. *Hodder and Stoughton Ltd., London. Crown 8vo. Cloth. Pp. 155. Price 6/- net.*

This book was printed at Venice and in Italian in 1685. Its author was one of the spiritual heirs of Saint Teresa and one of the spiritual ancestors of John Inglesant and had discovered the great boon of being freed from the impedimenta of religion. As a mystic he teaches that the way to God is direct and that no intermediaries are needed, but he indicates three stages: the Contemplative, the Purgative and the Unitive. The Jesuits were quick to detect the menace to them of a teaching that rendered their profession unnecessary and they brought about his imprisonment and that of his more influential followers. But suppression is futile when dealing with the sort of experience recorded in this book and the timelessness of that teaching is proved by the translation into English of this book two and a half centuries after it was first written. It is a book that should be not merely read but *used.*

E. F. B.-S.

A PERSONAL CONVICTION. *By* LORD CHARNWOOD. *Hodder and Stoughton Ltd., London. Cloth. Pp. 93. Price 2/6 net.*

This is the best exposition of a layman's working faith that we have seen. It is clear, sane, scholarly and reverent and it would be difficult to think of a more serviceable book to put into the hands of an educated man to whom the dogma of the theologians makes no appeal.

E. F. B.-S.

"LUTHER AND THE REFORMATION." VOL. II. *By* JAMES MACKINNON, M.A., Ph.D., D.D. *Longmans, Green and Co., London, 1928. 16/-.*

This is the second volume of a proposed four volume work by the professor of Church History in the University of Edinburgh. The first volume appeared in 1925 and dealt with the early life of Luther and his religious development up to 1517. This work was begun as an answer to the large three volume work published before the war, (and translated into English) by the Jesuit historian Grisar. Dr. Mackinnon rivals his Roman Catholic predecessor in ability and learning. The first volume aroused considerable interest among Protestant scholars for it proved that an effective answer could be given to Grisar and other such Catholic writers who sought to belittle Luther.

This second volume deals especially with Luther's breach with Rome, (1517-21.) Again Dr. Mackinnon proves that he is thoroughly acquainted with all of the literature upon this subject. His books are valuable for their reference notes. Surely the

thoroughness of this work will supplant all that has been previously written on Luther. It is invaluable to every student of the Reformation and for every reference library.

C. M. D.

THE IMPERIAL DRAGON. JUDITH GAUTIER. *Brentano's. G.$2.50.*

A Chinese legend tells that he whose shadow forms the shape of the imperial dragon is destined for high honor provided none tell the secret openly. This legend is the motif of this romance. A farmer is thus marked out. With his betrothed and a poet as his servants, also in the secret, he wends his way to Peking to fall in with the "Blue Lily" society which by the same shadowy sign also recognizes him as the new emperor to head up their conspiracy. The real Emperor's life is then attempted. In fact the ex-farmer has to flee but rouses the provinces by means of vast promises and the lure of overthrowing the hated Manchus. His horde finally threatens Peking itself. But the revolt fails because one of the Emperor's sons, who also knows the legend, breaks its spell by shouting aloud the secret. Its three leading figures are beheaded, though each, for different reasons is given a chance for his life by those high in power, which is declined. Incidentally the poet expresses himself often in poetry. Barbaric passion and intellectual facility are fused in the tale. Hidden prisons and hideous tortures are revealed. One would judge that the writer does not personally know Peking though most of the story takes place in that city. The story provides some insight into the frequent passionate outbreaks of the Chinese against undesired governments. The romanized spelling is often weird, not always the same for the same thing and frequently unrecognizable.

OTHER BOOKS RECEIVED.

POETRY IN SCHOOL. J. HUBERT JAGGER. *University of London Press. 6/- net.*

THE ACTIVE FRENCH COURSE. FRANK A. HEDGCOCK. *University of London Press, Ltd. 3/- non-net.*

Correspondence

What the Recorder Does!

To the Editor of
The Chinese Recorder.

DEAR SIR:—The RECORDER has greatly improved of late. There was a time when I was quite indifferent about continuing my subscription, now I would not do without it for anything. It is fast becoming the mirror it ought to be in reflecting the true state of affairs. Wishing you all success, I am,

Very sincerely yours,

F. E. LUND.

To the Editor of
The Chinese Recorder.

DEAR SIR:—For the last four years in particular the RECORDER has been a great encouragement and inspiration as one tried to worry out the Christian way in this somewhat trackless wilderness.

With best wishes,

Yours sincerely,

E. M. RAINEY.

Tingchow, Fukien.

To the Editor of
The Chinese Recorder.

DEAR SIR:—I beg for space for these few lines and, for certain (to me) important reasons, I ask that they be inserted as I send them, anonymously, and under the name I put to them. I am a member of the C.I.M. and of the Bible Union of China, and have no intention of leaving either!

Thank you for your July issue, and especially for "Some Modern Chinese Scholars and Religion," which I found suggestive and interesting. But it did seem to me to need a P.S. something like this—"Over against these interesting, educative, and in some ways discouraging, words, let us remind ourselves of the clear, heartening, words of our Lord, such as, "Blessed are the pure in heart for they shall see God." "He that believeth on Me hath everlasting life." "I am the Resurrection and the Life, he that believeth on Me though he were dead yet shall he live." "Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's House are many mansions. . . . I go to prepare a place for you. . . . I will come again to receive you unto Myself." "The Lord Himself shall descend from heaven with a shout, ... the dead in Christ shall rise first. Then we that are alive and remain, shall together with them, be caught up in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord." "God shall wipe away every tear from their eyes, and death shall be no more. Neither shall there be mourning nor crying nor pain any more." The clear conviction, the strong assurance, and the solid comfort of these and similar words of Scripture, are true food for our spirits, and remind us of the glorious Gospel we have for this restive, hopeful, and needy people—our Chinese brothers and sisters, whom we love and admire!

May I add thanks for your Editorial Notes these past months. I cannot say I agree always, but I find them most helpful and educative. One's heart aches for the Swatow area sufferers (p. 462) and admires the splendid courage of the local churches and others.

Yours, etc.,

LEARNER.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I greatly appreciated the RECORDER during my almost two years absence in New Zealand. I simply can't imagine how missionaries on furlough get on without it. Many thanks.

Yours very sincerely,

GEO. H. MCNEUR.

The Present Situation

AMONG THE BUDDHISTS.

Dr. Reichelt of the Christian Mission to Buddhists in Nanking and author of "Truth and Tradition in Chinese Buddhism" was requested to address the Ningpo Missionary Association in June. He took advantage of this visit to Ningpo to do some work among the Buddhists here. A public meeting for both Buddhists and Christians was arranged to be held at the local Y.M.C.A. To this meeting the local priests were invited both by formal letters to the monasteries and by means of personal visits.

Dr. Reichelt accompanied by myself and Chinese friends first visited a local Buddhist orphanage which was holding a tenth anniversary celebration. Dr. Reichelt was cordially invited to address the audience which he did in a

very fine and fraternal spirit. Following this we visited the Chih T'ah Monastery where we were served to a dinner by the Abbot and a few elderly friends. Among these was a famous Buddhist leader from Peking who had been forced to leave temporarily on account of the political situation. The following day we visited the large Kuan Ching Monastery where Di Hsien, the famous teacher of the Law, is Abbot. We were received very cordially. The Abbot spoke with appreciation of former associations with Dr. Timothy Richard, Dr. Medhurst, and others in Shanghai. While a rather elderly man he still showed a keen interest in religious things. One of his remarks was that if we religionists did not take seriously the salvation of society there was no one who would do so. His solution of the world's troubles was in the doctrine of non-killing. This would put a stop to all wars and strife. A sort of theological seminary is being conducted in this monastery. The lecture for the day was to be on the subject of the non-taking of life.

The meeting at the local Y.M.C.A. was attended by a good sized audience about half of whom were priests. Many of these showed keen interest in the lecture. Some manifested their interest by taking notes and by requesting copies of Dr. Reichelt's published lectures in Chinese. Dr. Reichelt gave a comparison of the teachings of Buddhism and Christianity. His general approach was along lines set forth in his book and as found in the writings of Dr. Timothy Richard. The key to his presentation was that Christ was the Eternal Logos, or manifestation of the personal and living God, and that God has been revealing Himself through the Eternal Logos in all times and places, but especially and finally in Jesus the Christ.

Following this I accompanied Dr. Reichelt on a week-end trip to two of the famous monasteries in the nearby hills, Tien Dong and Yuoh Wang Monasteries. In each of these places we were cordially received and had opportunity for conversation with many of the priests. Dr. Reichelt met several priests who had spent some time in his Christian Monastery in Nanking and who were members of his "Brotherhood. These were most cordial and friendly. Dr. Reichelt was able to pass out to chosen individuals copies of small Testaments. His use of the Rosary, so natural to a Lutheran familiar with high church practices but rather unusual to many of us of other training, gave him a connecting link with the priests which he used to good advantage. Their curiosity concerning the symbol of the cross over the lotus blossom gave him many opportunities to present the message of the regeneration of the human heart through faith in God through Christ.

I might add that since the visit of Dr. Reichelt I have made a short trip to the sacred island of Poo Too. While there I had a visit with the Monk, T'ai Hsü, who is working on a nation-wide program of reform among Buddhists. This movement is at present more or less sponsored or encouraged by the officials of the Nationalist Government in Nanking. As explained in the last issue of the "Sound of the Tide" this movement is being directed along the lines of the reform movements in Japanese Buddhism. It involves the adopting of many of the forms of the Christian Movement, such as, a Young Men's Society, church membership, social expression, etc.

On the day following this visit with T'ai Hsü I called on the famous monk, Ing Kwang, who is so revered in Buddhist circles, especially of the Pure Land Sect. He represents the other pole from T'ai Hsü, and did not hesitate to express his disapproval of the efforts to reform Buddhism along the lines advocated by T'ai Hsü. He feels that T'ai Hsü is an intellectually strong but misguided and dangerous disturber of the Buddhist fold. Ing

Kwang stands for the maintainence of society along the lines of China's traditional human relations, and bases his teaching on the working of the law of Karma and the doctrine of rebirth in lower or higher forms according to that law. The possibility of entrance into the Western Paradise through faith in Amidha Buddha rather than being contradictory to the above law is in harmony with it. Time was too short to draw out an explanation. Ing Kwang gave one the impression of being a very fine and sincere soul but altogether out of touch with world movements and thought.

FRANK R. MILLICAN.

ITINERATING OFF THE BEATEN TRACK.

The Rev. H. Davies of the New Zealand Presbyterian Mission, Canton, sent us the following interesting account of travel condition in South China. "At Kongmoon we visited the Chinese Church and our Canadian friends. In the evening we boarded the passage boat for Canton, but found it so crowded that the only corner we could find was in a small cargo compartment behind the kitchen in the bow of the boat. There some sixteen of us stowed away like sardines. It was a wild stormy night, with thunder, lightning, and heavy rain, so our compartment had to be boarded in on both sides. After having a long argument with one of our fellow-passengers about religion, during which several others were taking their turn at the opium pipe, we tried to compose ourselves to sleep on the deck-boards. But we were very closely packed and sleep was difficult. At one in the morning we were alarmed by a terrific explosion! My first thought was that a thunder-bolt had struck the boat, but the Chinese mind hit the mark quicker, for with bated breath they called "robbers"; "robbers," and pressed down flat on the deck as close as they could. After that there was certainly neither East nor West; we all hugged the floor alike and tried to get any possible protection from luggage, for the boarding on either side was no shelter from bullets. Immediately above us was a guard and an armament of several cannon, and the guard, yelling out frantically to the tow-launch to go full steam ahead, called to us that there was no need for alarm. Presently there was another terrific explosion, and it seemed from where we were that the boat had been struck by a broadside from near at hand. Then guns and mausers started to fire in rapid succession from all parts of the ship and we were expecting every minute to see pirates breaking through the boarding. However, after about five minutes the firing ceased and gradually we were able to find out what had happened. The first explosion was that of a mine which the boat had struck; the second was a cannon of an ancient type, very noisy, immediately above our heads; and the firing, so far as I could find out, was mostly from the guards, fore and aft, on our own boat. There were said to be some sampans hanging about near the shore, but what part they had in the affair was not clear. It seems that this particular passage boat had not been running for several months, and wishing to start again its owners had been talking price with a band of pirates at "Three Hills" as to the amount of money they would require to let the boat pass without molestation. But no agreement was reached, and the boat set off on her journey. It is thought the mine was made large enough to give them a fright, but not sufficiently destructive to sink the ship. If so, it certainly achieved its purpose. We arrived at Canton one and a half hours later and early in the morning the boat went into dock for repairs.

A CHINESE IDEA OF CHRISTIAN UNITY.

"'Unity' is the key to success. Among the many urgent problems confronting the Church in China today, the first and foremost one is the *lack* of unity. This calls for a solution that permits of no delay.

Ever since the Christian Church was founded, it has been victimized by war, ill-treated by autocratic rulers and burdened by other difficulties almost too numerous to mention. It is only by means of the spirit of unity that the Church has been able to make its way in spite of these almost insurmountable obstacles. When we read the second chapter of the Acts, we inhale the good atmosphere of the Christian cooperation of that time, and can realize that the fundamental force back of the irresistible progress of the Christian enterprise has been simply this spirit of unity.

During this period of transition in China and amid existing complicated and perplexed conditions it is exceedingly difficult for the Christian Church to achieve unity. Yet this unity is essential to progress. Consequently many Christian leaders of the Church, sensing its inward pulsing, have responded to the challenge by starting a movement for unity. They have considered and discussed the various deminational dogmas and systems of organization in the hope that, among the many differences, some points may be discovered that are held in common. A set of regulations has also been promulgated with a view to uniting the various churches. There is no doubt that all supporting these efforts are quite honest and enthusiastic. Yet, so far, they have missed the main point. After all what they seek, with much ado, is 'uniformity,' not 'unity.' True unity means 'oneness in heart' and not homogeneity in form. All Christians should love one another as the brothers and sisters of one family. The virtues of mutual helpfulness, mutual respect, and mutual forgiveness should always be upheld in their dealings with one another. They should be one in Jesus Christ, one in their common endeavour towards the threefold goal of 'truth,' 'righteousness' and 'peace.' This is true unity!

Our Lord Jesus Christ, before his departure from the earth, prayed to God that His disciples might be united in heart. If we can thus cooperate with one another in heart, we can sacrifice all our other differences. Paul, in his letter to the Corinthians, showed that the different parts of the body can work together in harmony because they are under the direction of the one heart." Translated from the Bulletin of West China Christian Council.

On The Field

United Methodist Mission at Wenchow.—The work of this mission in this center is now being carried on as before with the exception of the middle and girls' schools. It is hoped to reopen the girls' school in September but the middle school is still occupied by those who have ignored the orders of both Nanking and Hangchow to return mission property.

Educators Honored.—The Peking Minister of Education recently decorated forty-one teachers of primary and secondary schools as a testimony of their merit and devotion to the cause of education. Of these twelve were Catholic teachers including six Marist Brothers, one priest and one nun; the other four were lay professors.

Catholics in Siberia.—In all the vast area from the Pacific to the Ural Mountains there are two mission vicariates and the diocese of Vladivostok. Twelve mission people live in this region. The number of practising Catholics is about 80,000. The return of Poles and Lithuanians to their own countries has considerably reduced the number of Catholics in this region. The first Catholic heard of in this region was there in 1665.

London Missionary Society and "Protection" of Missionaries.—This Society recently placed itself on record as follows:—"That the Directors of the London Missionary Society place on record their conviction that the protection of missionaries in China should only be by such methods as will promote goodwill in personal and official relations. The London Missionary Society will make no claim on the British Government for the armed defence of their missionaries and their property."

Christian and Missionary Alliance in Kwangtung.—The distribution of literature, a marked aspect of the policy of this mission, has been retarded somewhat on account of disturbed conditions. In the early part of 1928 two members of the mission made a long pioneering trip into the north-west of Kwangsi and southern Kweichow. As a result of this trip 440 parcels of literature are being sent to that number of Chinese. Each parcel contains about six booklets and some larger tracts. A personal letter in Chinese is also sent to the addressee. The Religious Tract Society is attending to the mailing of the literature. Mr. Jaffray recently made a trip to Borneo with a view to prospecting for work there.

Tract Distribution.—The Religious Tract Society of Hankow reports that during the first three quarters of its statistical year its circulation was 4,296,557 with a cash value of $23,650.04. Book sales have not yet gone back to normal. Surprise is felt that recovery in this regard has not been attained in 1928. Whether this is due to economic difficulties or lessened interest in Christian publications is not clear. It is, however, true that sales of school text-books have also been neglible. It seems clear that the necessary direct contact between the Depot and the Chinese constituency has not yet been established. The withdrawal of the missionaries has very much diminished direct contact. It would appear that the average Chinese pastor has depended very much on the missionary to urge him to buy and read Christian books.

Catholic Clergy in Japan and China.—From the *Rock* for August, 1928, we learn that the number of Catholic priests in Japan is only eight percent of the number found in China. In 1927 China registered 3,130 priests of whom 1,243 were Chinese. Japan, however, had only 241 priests in the same year of whom 44 were Japanese. Nevertheless in proportion to population Japan is better supplied with priests than China. Japan's Catholic population is 87,581 which allows one priest for every 363 members of the faith: in China there are 2,427,321 Catholics with a priest to every 775 of them. In Japan conversions averaged thirteen to every priest: in China there were 17.67 to each priest. The higher spiritual fertility of China did not produce the fruit that might be expected. Political troubles and administration of Catholic communities are the reasons given for this slow rate of conversion.

Work in Hunan.—A circular letter from the Famine Orphanage

and Evangelistic Bands of Yuanchow, Hunan, recently reported work in various centers in that province. At Mayang twenty-one were baptized. One of these said that he had been saved through the reading of a New Testament. Another was a bandit who confessed to having killed several men. At Yuanchow fifty-seven were baptized. Many of these came in through the influence of Christian members of their families. Several testified that their salvation was due to reading the New Testament. Some said that they had been influenced through visions or dreams. The two evangelistic bands connected with this work have each thirteen members. Both these bands and the orphanage are supported not by regular mission funds but by voluntary gifts. Many of the church members tithe regularly. Two of the missionaries recently visited an out-station. Two bandits met them and accompanied them to a high mountain and then tried to get $20 from them. $1 only was given them. The bandits threatened to kill the missionaries who were kept standing in the rain for about an hour. Finally, however, the missionaries were allowed to proceed on their way.

A "New" Kind of Militarism.—One would naturally expect the *National Institute of Military Technology* in Nanking to propose reforms dealing with matters military. But its members have a broader idea of its function than this. They recently issued in blue and white a series of posters urging reconstruction in industry and communications. In accordance with the five basic needs of life, as outlined by Sun Yat Sen, this Institute put forth a program of industries as follows: food, clothing, housing, motoring and printing. Then a program for communications was outlined. This looks towards laying down 100,000 English miles of railroad and constructing 1,000,000 English miles of macadamized roads. In addition telegraph lines and wireless systems are to be constructed all over the country. China's actual achievements with regards to railroads, number of telephones set up are then compared with the world's seven leading nations including Japan. China is always found at the bottom of the list. Such comparison is, of course, very practical self-criticism. Finally it is shown that 1,000,000 miles of roads divided among 400,000,000 people means one mile to every four hundred persons. "For four hundred people to build one mile of road is surely not a di;cult task!" The Drum Tower in Nanking, built about the time of the Norman conquest of England, also shares in this new propagandic effort. On it is painted in large characters a saying of Sun Yat Sen to the effect that, "All true knowledge and all special skill must come from science." All this indicates the new spirit abroad in China which aims to build for the future on the best the world has to give and that China herself has discovered. China is turning from the anti-slogan to one urging reconstruction. To have a military institute thus urging material reconstruction shows that some people in China are determined to tackle material problems in a spirit of military determination. That is at least our inference.

Are Missionaries Neurasthenic?—Criticisms of the missionaries are nowadays coming fast and furious from both friends and foes! They live too high! They disturb society! The are fond of bossing! So run the tales! And now comes Dr. J. L. McCartney of Peking Union

Medical College as quoted in the *New York Times* to assert that they show also a high percentage of neurasthenics. All this was told in a report to the National Committee for Mental Hygiene, New York. Dr. McCartney says that of 203 workers in a single mission, who were invalided home, twenty-eight percent were neurasthenics. He is also quoted as saying that of the total of 37.6 per cent of all the cases of serious illness in this particular mission group, in addition to those troubled with neurasthenia, 8.8 per cent were sent home because of *insanity* and 2.6 per cent because of other neuroses. This is truly alarming! Among these missionaries Dr. McCartney finds the problem of mental diseases essentially one of "unstable personalities." What are the board candidate examiners doing that so many unstable personalities slip by them, if they do! To the missionaries' love of ease and their sectarian divisionism must now be added instability of personality! No wonder, if this be true, that the mission machine gets out of repair! But is it true? We know that the missionaries do suffer from nerves. Though whether that is the same thing as toting along a neurosis we are not quite sure. But whether or not a larger proportion of them are troubled in this way than merchants or diplomats we cannot say. We are somewhat inclined to discount this report though willing enough to be shown. This inclination is based on the fact that Dr. McCartney is credited with having been "visiting psychiatrist at St. Luke's Hospital, Shanghai." Direct inquiry reveals the interesting fact that so far as the doctors in that institution know he never entered its doors. That fact rather weakens the reliability of this wholesale charge as reported. We hope that this report is the work of some neurasthenic reporter! We doubt that the missionary body is quite as unstable as he is reported to have asserted that it is.

"Why Young Missionaries Quit." —The *Christian Century* for July 19, 1928, includes an article dealing with this pertinent topic, which is reproduced in the *China Weekly Review* for August 18, 1928. The writer is Rev. T. T. Brumbaugh, a Methodist missionary in Japan. He is of the opinion that the proportionate loss of young missionaries due to resignation on return home for their first furlough is larger during the last decade than ever before. This conclusion is obviously based on observation and not on statistical study. We have no idea what proportion of young missionaries do thus early give up missionary work in China any more than we have of how many theological graduates at home early leave their first charge or even the ministry. We note, however, that in the decade roughly corresponding with that in the mind of the writer the missionary force listed for Japan increased about twenty per cent, while for the same period that in China swelled nearly fifty percent. Under such circumstances the normal causes for retirement alone would result in greater numbers retiring than a decade previous. This might easily be mistaken for a greater proportionate increase which does *not necessarily* follow. While the statement made, therefore, may be true it needs careful scrutiny. Undoubtedly the proportion thus early retiring is large enough to be in itself a serious problem. The chief reason given by Mr. Brumbaugh for this widerspread quitting is that of *disillusionment*. For this he assigns three causes. (1) The "inflexibility of mission methods" as found within denominational machinery. (2) "Too many missionaries take life easy" as

compared with what is done in the ministry or other professions at home. (3) The missionaries "live on such a high standard of living as to effectively divorce themselves from the lives of those among whom they seek to do good." These causes, it should be noted, are rooted in the relationships and ways wherein missionaries themselves seek to work together. Nothing is said about the difficulties of working with another race of people and under different social conditions. It would seem, therefore, as though these young missionaries cannot adjust themselves to the methods and ways of their own missions and missionaries. Whether or not the causes of this disillusionment do, lie thus exclusively within the missionary movement itself this article does not prove. It is, however, an inference therefrom worthy of further careful consideration. Why cannot the boards find out definitely from these retiring junior missionaries the exact reasons for their action? Furthermore one would like to know how far the situation outlined in this article is directly due to the events—temporary we hope—of the last year or two. We wish RECORDER readers would send in letters or articles elucidating further the issues thus raised. We cannot afford to let them go by default.

Notes on Contributors

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Mr. L. T. CHEN, the translator of the article by Mr. Tai Chi-tao, was formerly a secretary of the National Committee of Y.M.C.A.'s in China. He is now General Secretary of the Peking Y.M.C.A.

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British lady with two boys is willing to open a home for boys from outports who desire to attend Shanghai schools. References furnished and required. If interested write to "Home," care RECORDER, 135 North Szechuen Road, Shanghai.